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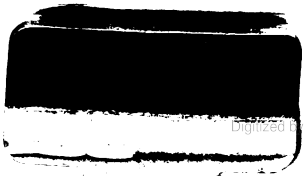

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SUPPLEMENT

TO

MAYOR'S EDITION

OF

JUVENAL VOL. I.

BEING THE INTRODUCTION AND ADDITIONAL
NOTES PUBLISHED FOR THE FIRST TIME
WITH THE EDITION OF 1886

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HEREWITH I fulfil, so far as this volume is concerned, my promise of fourteen years ago. In the long vacation of 1885 I had leisure to examine my collections of 32 years, and thence 'to enlarge the commentary on' these five 'satires on one uniform scale'.

I have also added a supplementary index of phrases. The commoner particles and pronouns; *omnis;* the verbs *dico, habeo, possum, sum;* are only represented by selections: for all other words I hope that the present index, together with that in volume II, will be found exhaustive. When I began, I intended merely to index my additional notes, and certainly it was not a morbid craving for the familiar drudgery that led to my change of purpose, but rather an imperative sense of duty.

When, in 1850 or 1851, my friend the publisher said to me 'You ought to bring out a book', it was no special acquaintance with Juvenal that suggested the choice, but dissatisfaction with Ruperti's[1] edition, then holding

[1] Ruperti was a diligent gleaner in the commentaries of Heyne, Jacobs, Hemsterhuis, and other scholars, chiefly belonging to the 17th and 18th centuries, but is sadly deficient in taste and scholarly instinct. Heinrich worked out some special points, in lexicography and archaeology, excellently, but his work was left incomplete and by no means supersedes Ruperti's, as Madvig and Bernays have seen. In moral sympathy with Juvenal he ranks with the best critics.

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the field: 'I have a good many notes on Juvenal, and Ruperti's book is not worthy of his author'.

But if I have had a share in silencing Ruperti, I am responsible for depriving students of a most valuable help to the study of Juvenal.

The *index rerum et verborum* in Priestley's reprint (Lond. 1824) occupies 147 closely printed pages, large 8vo; extended by Lemaire (whose enlarged Ruperti is little known in this country) to 234 pages. The burden imposed on me by this recollection, was aggravated by another consideration. Jahn's index, of words not of phrases, which aims at, and in great measure attains to, absolute completeness[1], is from carelessness of execution utterly untrustworthy. As the preface was reserved for (the still lacking) volume II, destined for the commentary, we have to construct conjecturally a history of this index, which can never have passed under Jahn's eye. It was compiled, presumably by a student, in the most mechanical fashion. Thus *caligas* n. s. (xvi 24) *cālīgantes* (vi 31) and *călĭgatus* (iii 322) are classed (the last two also by Ruperti and Lemaire) as parts of one verb. Under *consul* we have not only viii 23 *praecedant ipsas illi* te consule *virgas*, but also xi 33 te consule, *dic tibi qui sis*[2], a not very rare equivalent to *γνῶθι σεαυτόν*.

[1] For example the word *et* fills two columns and 21 lines; a sheer waste of type, as it would take less time to read the satires from beginning to end than to verify several hundreds of citations.

[2] This imperative with acc. is, I am told, often construed by undergraduates, under stress of examination, as abl. abs. Let them take heart of grace. 'We live by great examples in this world'. Two of the best known authorities in Latin syntax have been caught in the same trap.

Haase on Reisig's Vorlesungen (Leipz. 1839) p. 760 gives a bare reference to Iuv. xi 33, but cites xiii 3 *se iudice nemo nocens absolvitur* at length. From him probably, not from Jahn's index, Dräger hist. Synt. II² 810 has borrowed the former example, which he mutilates and punctuates

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Under *deses* iv 44 desidia *tardos.*

xv 88 *nil umquam hac carne libentius* edit, does duty as a present; the comparative adverb (xi 12) egregius *cenat* as nom. masc. adj.

Different persons bearing the same name[1], or different substantives spelt alike, are huddled together (e.g. under *Gallus* vii 144. ix 30. xvi 1; under *gallus* viii 176. ix 107. xiii 233; *lacerti* 'a fish' in xiv 131, with *lacertis* 'thews' x 11; nay, the *fungi ancipites* of v 146 stand in line with the *functus* of xi 88).

The *genuinum* of v 69 must be sought under *geminum; olfecisse* of vii 225 under *officio; patriam* n. s. x 142 under *patrius; ignota, -um, -os* 'unknown', under *ignosco;* vii 192 *subtexit* under *subtego;* viii (not ix) 145 *tempora* 'temples' under *tempus* 'time' (so Ruperti and Lemaire); *uva* of xiii 68 under *unus;* xiv 8 *et eodem* iure *natantes,* follows the numerous examples of *ius* 'right', an error avoided by Ruperti and Lemaire, but not by the Delphin editor; so *plantas* iii 227 of the vegetable kingdom is confused with the human *planta;* pullo *palliolo* (so Jahn in both editions reads with Buchner in iii 94) with the n. s., *rēferre* with *rĕferre* throughout (so also Maittaire, Ruperti, Lemaire, but not the Delphin editor).

These and many other errors called aloud for a remedy;

thus *seu — affectas te consule ctt.* I seize this opportunity of remarking that, useful as Dräger's books are, no one who values accuracy should accept any statement in them without careful verification. They contain very little original research.

I have noted a third offender, R. Bitschofsky, in a learned review (*Philologische Rundschau* i 1206).

Add to the examples (from Sen. and Plin. ep.) quoted in vol. ii p. 222, Sen. ep. 59 § 14 *nunc ipse* te consule. ben. vi 38 § 5 *denique* se *quisque* consulat *et in secretum pectoris sui redeat.*

[1] In Jahn's index of proper names to his second edition (Berol. 1868) this blemish is removed.

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and as my collections have for more than 30 years been used by grammarians and lexicographers, I felt bound to act. To ensure completeness and accuracy I collated my first proof with Maittaire (Tonson 1716) and Jahn (Berlin 1851); the revise with Lemaire (Paris 1825) and a London reprint of the Delphin (trade edition, 'octava prioribus multo correctior', 1750). Whoever cares to follow me through a single page will see that the labour was severe; but it is so difficult, at least for me, *hoc agere* throughout a multitude of details, that I do not grudge the time, especially as Latin lexicographers, with the veteran Georges at their head, are now waking from their slumbers and taking a higher view of their responsibilities. In England at any rate, for many years, the commercial interest of such work has drowned every other. We ought not to be satisfied till we have a Latin *thesaurus* as extensive as Didot's Greek Stephanus, and far more complete and exact.

Jahn's index confutes the heresy that any hireling can be trusted with such a task. If genius is 'an infinite capacity of taking pains', no genius need decline an employment demanding, like sentinel's duty in the field, incessant vigilance. Of late indexes of the Delphin type[1] have come again into fashion[2]. We are grateful for them; they are certainly better than nothing; but no mere vocabulary can represent an author's mind as a concordance does, whose bulk may be kept within bounds, without sacrifice of efficiency, by a wisely compressed notation[3].

[1] Containing bare words, not phrases.

[2] To Caesar, Holder; to Catullus, Ellis and Schwabe; to Vitruvius, Nohl; and several in Teubner's library.

[3] Among other excellent remarks on index-making a great master, Pierre Bayle (*avertissement sur la seconde édition* of his Dictionary, vol. XVI p. 22, Par. 1820) testifies: "Je sais par ma propre expérience, et par celle de plusieurs autres, que les articles d'une table chargée d'une demipage

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To a writer like Juvenal, rich in *sententiae*, a concordance renders peculiar service; for classifying, as it does, his witty and wise sayings, it is anything but dry reading.

I often think that much of the labour spent on editing the classics is wasted; at least the same amount of time might be invested to far greater profit. For example, if one of the recent editors of Persius had devoted but three weeks to the preparation of a *Lexicon Persianum*, he would have produced a κτῆμα ἐς ἀεί, a permanent addition to classical learning. We sorely need lexicons *e.g.* to Cicero (except the speeches), Varro, Livy, the two Senecas, Quintilian's declamations, Valerius Flaccus, Silius, the Latin anthology, Macrobius, Tertullian, Augustine, Jerome; to technical authors in general, *e.g.* agricultural, grammatical, mathematical, medical, military, musical, rhetorical: in Greek to the early Christian literature, Diogenes Laertius, Josephus, Philo, Galen, Stobaeus, Clement of Alexandria, Origen, Chrysostom, Cyril. If every editor would choose, in addition to his author and to the books commonly read in college, one ancient author[1] and one modern critic[2], as his specialty, commentaries would be far more original

de chiffres ne servent presque à personne; car où sont les gens qui, pour chercher un passage, veuillent se donner la peine d'en consulter vingt?" Auxiliary verbs and the commonest particles, if exhaustively recorded, only confuse the reader. When Wölfflin by statistics traces the disappearance of words like *morbus*, *aeger*, *saepe*, from literature, he puts them to their proper use; but when a German reviewer tells you, *e.g.* that *et* occurs (say) 1341 times in such an author, you neither envy nor commend, though in charity you may pity, such a *travail de galérien*, as Bayle justly calls it.

[1] *e.g.* Plin. h. n., Athen., Macrob., Paus., DCass., Galen, Libanius, Chrysostom, Augustine.

[2] If this rule had been followed, so much of the learning of Casaubon, Bentley, Porson, Dobree, would not still remain unprinted; Gataker's sermons would have been rifled for the collections in their margins. It would be a pious work to winnow out the wheat from the chaff of Joshua Barnes and Gilbert Wakefield.

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than they are. The universities might issue *variorum* editions, not on the Dutch plan, not like Halm's Latin editions of Cicero, or Dindorf's of Greek[1] authors, but more concise and more comprehensive at the same time. Two or three might combine, say, to edit the commentaries on an author, as Livy, Petronius, Suetonius, or Apuleius. A commentary which takes rank as 'classical', *e.g.* Casaubon's on Suetonius, Persius, Athenaeus, Strabo, should be given almost entire[2], and form the nucleus, other notes being carefully sifted, and repetitions cleared away. One colleague might be responsible for all editions of the author; while two others ransacked periodical and occasional literature, *variae lectiones, adversaria* cet. Madvig says, one is ashamed to be called a philologer, when one looks at the obsolete medley brought together by Moser on the Tusculans; in far narrower compass all that is valuable there, and much that is omitted, might be stored for all time. By such a process books like Rader's Martial, now no doubt, as Prof. Friedländer says, for most of us, 'völlig veraltet,' would once more yield their treasures to the ordinary student; Marcile[3] too and Hérault would no longer be mere names.

To Dr Holden we are indebted for reviving the study of Plutarch among us[4]; the lives of Galba and Otho still

[1] Mr Blaydes shews exemplary diligence in collecting materials, but the extraordinary haste with which he throws them unrevised on the world, unfortunately creates a prejudice against him. Prof. Bücheler once spoke to me in the highest terms of his labours on the dramatists.

[2] Loose statements about manuscript readings, and Latin translations appended to Greek extracts, may generally be omitted with advantage.

[3] No doubt sectarian predilection led Dempster, proverbially a fast friend and good hater, to declare Marcile 'the most learned man of the age'; but a capable judge like Dempster would take care not to make his friend ridiculous by an encomium manifestly absurd. Marcile has suffered—*impar congressus Achilli*—from his rivalry with Casaubon.

[4] George Long and Arthur Clough have once more secured for Plutarch

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wait for an editor, who should examine their relation to the corresponding pages of Tacitus. Having now a Historical Tripos in Cambridge, may we not hope likewise to see Philo's two historical tracts (c. Flacc., leg. ad Gaium) and the Life and Jewish War of Josephus, published with adequate commentary? The prejudice against theology in classical circles may help to account for the undeserved neglect under which these contemporary authorities have so long languished[1]. Now that Teubner has added Eusebius and other fathers to his library, and the Vienna *Bibliotheca Scriptorum Ecclesiasticorum* with its instructive vocabularies, Paucker and Rönsch with their lexicographical collections, have shewn some of the bearings of biblical and patristic studies on secular learning, we may look for a Protestant school of catholic scholarship, worthy of the traditions of Scaliger, Casaubon, Gataker, Hemsterhuis. Certainly the men of the 16th and 17th centuries understood *litterae humaniores* in a more liberal sense than many editors of the 19th century. Casaubon *could* not have published Xen. mem., as Kühner did, simply in the interests of grammar. The elaborate editions of Cicero's philosophical and rhetorical works which have of late

a wider stage in England. Gen. Gordon used to give Epictetus and Antoninus (doubtless in Long's version) to his friends, and recommended Plutarch's lives as the soldier's *vade mecum*. Mr Bell's enterprise in admitting these authors and Pausanias, Seneca, Plutarch's morals, into (Bohn's) classical library, ought to tempt undergraduate curiosity to explore what has hitherto been *terra incognita*.

[1] One of the foremost scholars of the day confessed, on the one occasion when I had the happiness to meet him, that the only divinity that he had read was Josephus, and that for information on the art of war. Dr Field, and living commentators of the N. T. and fathers, combine with the happiest results classical with sacred philology. Dr Thompson used Winer-Moulton as the best Greek grammar. Palaeography, without biblical texts, would be shorn of half, and the better half, of its documents.

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appeared, principally at Cambridge, are doing for the students of our day all, and more than all, that Davies and Pearce did for the Bentleian era.

What is our poet's aim? He replies, 'the whole moral life of man, from the flood, is the medley of my book' (i 81—86). I have, I hope, proved the boast true to the letter. Not in Seneca, not in Martial, not in Plutarch, Lucian, the younger Pliny, the anthology, do we find such a panorama of the world under the empire, its beliefs, traditions, education, fashions, follies, virtues, hopes and fears. If we ask, what made him, in declining years, draw the sword of Lucilius, he tells us, 'indignation' (i 79). Why should we doubt it, having verified in detail the former pretension? We know nothing against him except occasional violations of modesty[1] (in accordance with precedent in his *genre*) and of a sober taste. Even Aristophanes and Martial, those who know them *intus et in cute*, judge most leniently. Seneca, though called, and truly called, by Zeller, 'one of the best men of the age', condescends *nullo cogente Nerone*, in philosophical treatises, to revel in voluptuous details, and stands condemned, out of his own mouth, of creeping adulation (cons. Polyb., apocol.).

Juvenal speaks throughout as a man of simple likings, loathing fanaticism, flattery, ostentation, avarice, cruelty, gluttony, lechery; compassionating the minions and bondslaves of the pampered rich; evoking from their ashes the Washingtons and Franklins of Rome,—the Decii, Fabricii, Curii,—to shame their degenerate sons. From the first page to the last breathes one spirit of homely manhood, free and content in high estate or low; *est aliquid, quo-*

[1] Which did not shock his readers (see my vol. I p. 365). Nisard and Boissier hold him responsible for Martial's epigrams addressed to him or mentioning him long before he began to write. No reputation could support such an ordeal.

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cumque loco, quocumque recessu, unius sese dominum fecisse lacertae. Is Thoreau speaking or Frank Buckland?

Knowing, as we now do from scientific study of alcohol, that vice is literally *νόσος, morbus,* a physical, no less than a moral malady, we must hold that the safe rule with regard to obscene habits, is the Dantean *non ragioniam di lor, ma guarda et passa*[1]. But even we have learnt of late that reticence also has its perils, often sending the unwary for lessons on the most delicate relations of life to the worst school, *i.e.* the dealers in corruption. In the days of Antinous a Roman moralist could in good faith imagine that naked, anatomical pictures of all that lewdness can promise, might shake its dominion, even as the drunken Helot commended temperance to Spartans. Remembering the standard of the age, may we not hear in satires II VI IX[2] a heathen echo of the apostolic (Rom. 6 21) *Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis?* The darkest 'mysteries' in Juvenal were stale news to his audience[3].

A missionary, a sturdy Protestant, withheld the Old

[1] Isocr. ad Demonic. § 15 *ἃ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν.* More in Wetstein on Eph. 5 12.

[2] I have begun to write out my notes on these satires, and hope to publish them by instalments in journals, and finally collected into a third volume.

[3] See Julius Hare's Vindication of Luther (1855) 155—162, *e.g.* 160 'the increase of fastidiousness in regard to language by no means betokens an increase of moral purity, but often the very contrary. Words which might have been used with unsuspicious freedom in Cato's age by grave senators, and even by virtuous matrons, were discarded as unseemly in that of Augustus: for sensitiveness may arise from soreness.' Munro Criticisms and elucidations of Catullus 75—92 on ancient scurrility. It is late with most of us before we recognise and keep always in mind, that the scandalous anecdotes in Suet., DCass., hist. Aug. cet. are not depositions on oath of eye-witnesses. Bernays has put in a much-needed *caveat lector* on behalf of the cynics.

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Testament from Malagasy converts, who sought therein fuel for lust; a precaution not unknown in home penitentiaries. Many read Petronius and Martial without hurt, who yet give no quarter to a fantastic aestheticism, claiming dispensation from vulgar moral law on the score of devotion to beauty,—a faded beauty, little akin to the *τὸ καλόν, honestum,* of a healthier, involuntary paganism. Nay, there are who cannot stomach modern novels, which, in lip-service decorous to prudery, but rotten at heart, fret against the inexorable law (Mark 9 41) *quisquis scandalizaverit unum ex his pusillis* (in Platonic garb, *maxima debetur puero reverentia*). Militant virtue often has to face the alternative presented to St Paul[1], and may be forgiven if sometimes falling short of the apostle's tact. The early church fought and overcame the grossest pollutions of the stage and the home, but the language of Clement[2], Tertullian, Jerome, is often as broad as that of satire. Every candid critic will eye with a generous

[1] Chrys. hom. v (vulgo iv) in ep. ad Rom. p. 455[a] *ἄξιον δὲ θαυμάσαι καὶ ἐνταῦθα τοῦ Παύλου τὴν σύνεσιν, πῶς εἰς δύο πράγματα ἐμπεσὼν ἐναντία, ἀμφότερα ἤνυσε μετὰ πάσης ἀκριβείας. ἐβούλετο γὰρ καὶ σεμνῶς εἰπεῖν, καὶ δακεῖν τὸν ἀκροατήν· ταῦτα δὲ ἀμφότερα οὐκ ἐνῆν, ἀλλὰ θάτερον ἐμποδίζει θατέρῳ. ἂν μὲν γὰρ σεμνῶς εἴπῃς, οὐ δυνήσῃ καθικέσθαι τοῦ ἀκούοντος· ἐὰν δὲ βουληθῇς καθάψασθαι σφοδρῶς, ἀνάγκην ἔχεις ἀπογυμνῶσαι σαφέστερον τὸ λεγόμενον. ἀλλ' ἡ συνετὴ καὶ ἁγία ψυχὴ μετὰ ἀκριβείας ἀμφότερα ἴσχυσε, τῷ τῆς φύσεως ὀνόματι καὶ τὴν κατηγορίαν αὐξήσας, καὶ ὥσπερ παραπετάσματί τινι χρησάμενος εἰς τὸ σεμνὸν τῆς διηγήσεως.* It augurs well for the White Cross Army that among its leaders are women—*συνεταὶ καὶ ἅγιαι ψυχαί*—who, knowing debauchery by life-long ministry to its dupes, instinctively season plainness with purity of speech.

[2] Several pages of this excellent writer are veiled in Latin in Clark's Ante-nicene Fathers. Yet that miracle of learning, Johannes v. Müller, one of the best of men, writes to his brother (Werke, vi 39, Vienna 27 Dec. 1794) 'Gelesen habe ich seit meinem letzten...den Pädagogen des Clemens Alexandrinus. Lies ihn auch du; die Sitten seiner Zeit sind vortrefflich daraus zu entnehmen, und seine Art ist seelenvoll; ich habe ihm das Gebet am Ende laut nachgesprochen.'

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charity weapons wielded by Christianity in its life and death struggle with decaying heathenism.

Adam Sedgwick was the survivor of a Cambridge which 'laughed and shook in Rabelais' easy chair,' but his conversation was bracing to the moral fibre, fresh and keen as the breezes on Ingleborough or Whernside.

A critic, admired beyond his own country[1], passes, in two widely read books, a judgement on Juvenal, which, if just, would leave to us barely a pathological interest in the man or his work.

M. Boissier assumes that Juvenal's estimate of his age differs from that of 'all (!) his contemporaries[2].'

Qui donc trompe la postérité, qui nous a menti, de l'histoire, qui dit tant de bien de cette époque, ou du poëte, qui en a laissé des tableaux si repoussants? Ce problème est le plus important de ceux que soulève la lecture du satirique latin. Certes l'écrivain et le poëte sont intéressants à étudier chez lui, mais il importe bien plus de connaître ce que valent l'homme et le moraliste.....

Il est rare que la personnalité d'un satirique, quand elle se fait trop voir, n'enlève pas quelque poids à ses leçons...Juvénal, en se cachant[3], a su échapper à tous ces reproches. Comme on connaît très-mal sa vie, rien n'empêche ses admirateurs de lui en imaginer une qui soit tout à fait en rapport avec les sentiments qu'il exprime, de se le figurer, non pas tel qu'il était, mais comme il devait être. C'est ainsi que l'obscurité l'a grandi. Cette main qui sort des ténèbres pour frapper une société

[1] One of his books at least has been translated into German.

[2] Gaston Boissier l'opposition sous les Césars. Paris 1875 p. 321. La religion Romaine d'Auguste aux Antonins II 170. Every page of my book disproves this assumption. Tacitus and Pliny both were engaged in the prosecution of Marius Priscus, and Juvenal, where he records the oppression of the provinces, is careful to note the *damnatio*, the *fulmen iustum*, which avenged it. Nowhere does he rail at the government of Trajan or Hadrian. The opening of s. vii accords perfectly with Tac. Agr. 3 *beatissimi saeculi ortu*.

[3] Our ignorance of Juvenal's life is not due to concealment on his part; had he been a contemporary of Persius, Suetonius would have recorded his history. He has less autobiography than Horace, simply because his aim is different. His *mind* is revealed with perfect frankness.

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coupable à pris quelque chose d'étrange et d'effrayant. Ce n'est plus un satirique ordinaire, un homme dont l'autorité est limitée par les faiblesses de sa vie, c'est la satire elle-même qui venge la morale et la vertu outragées.

Il faut pourtant le faire sortir de ces ombres et jeter, s'il est possible, un rayon de lumière sur cette figure qui nous fuit. Quelque soin qu'il ait eu de parler le moins possible de lui, ses ouvrages laissent échapper de temps en temps des confidences discrètes qu'il importe de recueillir[1].

The question, stated with an *emphase* and *cri de l'école* appropriate to the subject, is thus answered. Juvenal had a moderate income[2].

Dans un passage curieux où il s'élève contre ceux qui sont insatiables, il essaie de fixer la limite où l'on doit raisonnablement s'arrêter dans la recherche de la fortune. Cette limite est pour lui le revenu de trois chevaliers réunis, c'est-à-dire 12,000 livres de rente[3]. C'était mettre assez haut son idéal....Il est donc permis de penser que si Juvénal n'était pas aussi riche qu'il aurait voulu, s'il ne possédait pas tout à fait les 12,000 francs de rente qui lui semblaient nécessaires pour bien vivre...

By the same canons of interpretation I could demonstrate that Molière sets forth Harpagon as a model of virtuous prudence.

Hear Juvenal himself[4] in the immediate context:

mensura tamen quae
sufficiat census, si quis me consulat, edam.
in quantum sitis atque fames et frigora poscunt,
quantum, Epicure, tibi parvis suffecit in hortis,
quantum Socratici ceperunt ante penates.

The standard is that of the gospels and of St Paul.

M. Boissier continues[5] his revelations:

lorsqu'il vint d'Aquinum à Rome il ne se mit pas en peine de choisir un métier qui pût le nourrir. Il suivit uniquement ses préférences et se décida pour cette éloquence d'apparat et d'école qu'on appelait la décla-

[1] L'opposition pp. 321, 323.
[2] *ibid.* 324—5, citing sat. xi 64, 150. xii 11.
[3] xiv 322.
[4] xiv 316—320.
[5] L'opposition pp. 326—8.

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mation. Voilà un goût bien étrange chez un esprit qui nous semble de loin si sérieux[1].....Il voulut évidemment se faire connaître; il espérait arriver à la réputation et faire parler de lui dans Rome. Y est-il parvenu? a-t-il acquis, dans ces exercices d'école, un nom qui répondit à son talent? Cela paraît douteux[2].....On a remarqué aussi qu'en général il est mal disposé pour ceux qui suivaient la même carrière que lui et qui y avaient mieux réussi. Il ne manque pas une occasion de se moquer de Quintilien; il plaisante en passant Isée, ce déclamateur grec qui fit courir Rome entière, et auquel Pline a consacré une de ses lettres.

M. Boissier should avoid detail, for the reader may verify his quotations. Quintilian is mentioned four times (vi 75. 280. vii 186. 189), always with great respect, as the recognised head of his profession.

Nor is Isaeus named with scorn, but simply as proverbial for fluency (iii 73 74 *sermo promptus et Isaeo torrentior*), a character confirmed by Pliny.

But Juvenal was a parasite[3]! Martial (XII 18), escaped from the client's bondage to his native Spain, commiserates Juvenal, sweating under the cumbrous toga, as he climbs Mt. Caelius to pay court to his patrons.

Juvénal ne connut pas ces bonnes fortunes; rien n'indique qu'il ait pénétré dans l'intimité des grands seigneurs; probablement (!) il ne dépassa jamais leurs antechambres. Il faut voir aussi comme il envie (!) le sort de ce Virgile un petit propriétaire de Mantoue.....Ce n'est pas que Juvénal eût besoin de tendre la main comme les autres; sa fortune lui permettait de se passer de l'aumône de 10 sesterces, mais il voulait sans doute (!) se faire des protecteurs puissants, il tenait peut-être (!) de se mêler de quèlque manière à ce monde qui n'avait pas d'autre accès pour lui, et ce désir lui faisait braver l'ennui de ces visites matinales.....Sa huitième satire semble n'être d'abord que le développement d'une thèse morale à la façon de Senèque; mais on sent bientôt que d'anciennes blessures se réveillent, et un accent personnel et passionné remplace ces généralités philosophiques.....Que de rancunes accumulées laissent entrevoir ces paroles, et comme on y sent la colère que le poëte a dû

[1] What does M. Boissier say to Quintilian?

[2] So? What then is the meaning of Mart. VII 91 1 *facunde... Iuvenalis?*

[3] L'opposition pp. 328—333.

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ressentir des mépris de ce grand monde, où son talent semblait devoir lui donner une place, et qui ne voulut pas s'ouvrir pour lui!

Hitherto we have heard in the 8th satire the most spirit-stirring *noblesse oblige* in all literature. It seems it breathes merely the spite of an upstart, blackballed by exclusive circles, for whose society he would cheerfully surrender freedom and a good conscience.

Repoussé[1] par la bonne (!) compagnie, Juvénal se retira dans la mauvaise. Il a pris soin de nous faire connaître lui-même quelques-unes des personnes qu'il fréquentait; société en vérité fort étrange pour un homme qui faisait profession de faire prêcher la vertu. Je ne dis rien de Martial, quoiqu'il fût loin d'être exemplaire; son amitié, s'il était seul, ne témoignerait pas trop contre Juvénal; (who is made responsible for the character of Naevolus and all the others addressed in his satires.)

From an ordinary writer in the *Revue des deux mondes* no one would expect an acquaintance with the gospels; but the author of a history of Roman religion during the first two centuries, might remember Who was blamed as 'the friend of publicans and sinners' and how the early Christians offended Celsus by seeking the lost. It is the crowning glory of Juvenal, as of Lord Shaftesbury and Gen. Gordon, that he had compassion on the oppressed, the provincial and the slave, nor disdained the makings of human dignity even in a parasite or a Naevolus; sympathising, as we are only now beginning to do, with the *victims* of purse-proud ὕβρις, insolence or lust[2].

[1] L'opposition 333—337.

[2] The one count which seems to me just in M. Boissier's long indictment, is when he says (p. 335) of xi 186—189: "Voilà des railleries singulières, et il faut avouer que ce n'était pas un monde délicat et distingué que celui où l'on pouvait se permettre de plaisanter ainsi son ami sans craindre de le fâcher." There are passages far grosser in expression, which cause me no pain at all; I can imagine a virtuous motive for them; but I cannot see how to acquit these verses of flippancy. The wonder is that a friend of Martial's, so little tied by convention, has not oftener committed himself.

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It was not of Frenchmen that the wit complained: 'It requires a surgical operation to bring home to them a jest'; but M. Boissier, as the following extracts prove, is proof against irony. If a fifth form boy rose from the study of satires v and iii with no truer conception of their drift, his master would mark him out for the Modern Side.

Dans[1] cette première satire, où il étale avec tant de complaisance (!) tous les vices de son temps, il en veut aux riches moins peut-être de dévorer leur fortune que de la dévorer tout seuls. Débauchés, avares et solitaires, ils n'appellent plus de compagnons pour les aider à se ruiner plus vite. "Eh quoi! s'écrie Juvénal, il n'y aura donc plus de parasites, *nullus iam parasitus erit*[2]*!*" N'entendez-vous pas ce cri qui sort du coeur des Naevolus[3], des Umbricius, des Trébius[3]? Ce n'est certes pas la morale qui peut être fâchée qu'on supprime ce métier honteux; mais que deviendront ceux qui faisaient profession d'en vivre? Juvénal s'est mis à leur place, et il a parlé en leur nom.

Un[4] des passages les plus curieux en ce genre et où le poëte a le plus subi l'influence de son entourage, c'est celui où il attaque si vigoureusement les Grecs. On est tenté d'abord d'y voir l'expression du plus ardent patriotisme. "Citoyens, dit-il d'un ton solennel, je ne puis supporter que Rome soit devenue une ville grecque[5]." Ne semble-t-il pas qu'on entend la voix de Caton le censeur? Aussi que de critiques s'y sont trompés! Ils ont pris ces emportements au sérieux et se représentent Juvénal comme un des derniers défenseurs de la nationalité romaine. C'est une erreur profonde: le motif qui le fait gronder est moins élevé qu'on ne pense, et il n'y a au fond de cette colère qu'une rivalité de parasites.....En réalité, ce ne sont pas les moyens employés par les Grecs qui lui répugnent; il essayerait volontiers de s'en servir, s'il pensait le faire avec succès.

In justice to M. Boissier I insert before parting a concession, grudging indeed and ungracious, but still a concession, to the admirers of our poet; a concession the more important, as concerning the satires of late mercilessly assailed, which yet are more often cited, and

[1] *ibid.* p. 337. [2] i 139.
[3] Strange bedfellows for the *bonhomme* Umbricius!
[4] L'opposition 337—8. [5] iii 60.

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have exerted a greater power in the world—*abeunt studia in mores*—than those which no one has questioned.

Ceux[1] mêmes qui sont le plus disposés à croire aux médisances de Juvénal seront bien forcés de reconnaître qu'aucune société, dans ses théories morales, ne s'était encore autant approchée de la perfection. Aucune contestation n'est ici possible, et, si l'on voulait élever quelques doutes, Juvénal lui-même se chargerait de les réfuter. Sans le savoir, il nous a donné des armes pour le combattre, et quand il pense nuire à son temps, il nous permet de lui rendre justice[2]. Ce satirique effronté se trouve être par moments le philosophe le plus rigoureux, le moraliste le plus délicat. Par exemple, il condamne sévèrement ceux qui sont cruels pour leurs esclaves, qui leur refusent une tunique quand il fait froid, qui les font enfermer ou battre pour la moindre faute, "et pour qui le bruit des coups de fouet est une musique plus douce que le chant des sirènes[3]." .....Pour Juvénal, c'est un devoir d'humanité; il veut que dans l'esclave on respecte l'homme, "car leur âme et la nôtre, dit-il, sont formées des mêmes principes[4]." Personne aussi ne s'est fait dans l'antiquité une idée plus élevée de la famille que Juvénal; personne ne s'est occupé avec plus de tendresse de l'enfance, du respect qu'on lui doit, des bons exemples qu'il faut mettre sous ses yeux et des spectacles qu'il convient de lui épargner. "Éloigne, dit-il, du seuil où ton enfant grandit tout ce qui peut blesser son oreille ou ses regards. Loin d'ici les femmes galantes! Loin d'ici les chansons nocturnes des parasites! On ne saurait trop respecter l'enfance. Prêt à commettre quelque honteuse action, songe à l'innocence de ton fils et qu'au moment de faillir, la pensée de ton enfant vienne te préserver[5]." Même envers les gens qui nous sont étrangers et

[1] La religion II 198—200.

[2] In other words Juvenal is not a mere pessimist, as Bernhardy maintains; he *has* an ideal, even the moral law, and is strong in faith that at the last all will confess, 'no God is either deaf or a Tiresias.'

[3] xiv 19. [4] xiv 15.

[5] xiv 44—49. See Gifford's argument to this satire. Those who know what sights and sounds contaminated Roman homes, hearing these echoes of Plato and Seneca, will welcome such commonplaces, expressed with a Simonidean simplicity. The γνῶμαι, *sententiae*, in which classical literature is so rich, are among the most precious treasures of our inheritance, but have no magical virtues; they are φωνᾶντα συνετοῖσι, as may be seen in Seneca epp. 38. 94; but good seed may light on ungrateful soil. Macaulay, it will be remembered, with 'innate vulgarity of mind' (George Brimley) pronounced the 'De Ira' a less serviceable benefaction to mankind than a well-made pair of shoes.

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ennemis, Juvénal trouve que nous avons des devoirs à remplir; il ne veut pas qu'on répond par le mal au mal qu'ils nous font, et il condamne la vengeance aussi rigoureusement que le ferait un Chrétien. Les sots la regardent comme le bien le plus doux de la vie; Juvénal l'appelle "le plaisir d'une âme faible et médiocre[1]." En laissant le coupable à ses remords, en l'abandonnant "a ce bourreau qu'il porte nuit et jour dans son âme[2]," on n'est que trop vengé. Térence et Virgile avaient déjà célébré cette sympathie universelle qui, sans intérêt personnel, en dehors des liens du sang et de l'amitié, porte les hommes, parce qu'ils sont hommes, à souffrir des maux de leurs semblables et à se croire atteints dans leurs malheurs; mais ce n'était chez eux qu'une réflexion touchante. Juvénal y insiste et la développe dans des vers admirables. "L'homme est né pour la pitié, la nature elle-même le proclame. Elle lui a donné les larmes, c'est le plus beau titre de l'humanité[3]" cet.

MM. Boissier and Nisard happily do not alone represent the reigning taste of the countrymen of Is. de la Grange, Rigault, and the two de Valois. C. Martha[4] asks (p. 272)

n'a-t-il pas conservé le sentiment de la vertu romaine, un goût très-vif pour l'antique simplicité gardienne des moeurs, un mépris sincère et bien romain encore pour la mollesse et la servilité et par-dessus tout une juste horreur de la dégradation publique?

Juvenal's declamation, often unchastened, nowhere borders more nearly on fustian than in viii 148—150:

> ipse rotam astringit sufflamine mulio consul,
> nocte quidem, sed luna videt, sed sidera testes
> intendunt oculos.

The Roman dignity in state ceremonial, known in Vatican circles as 'the liturgical *charisma*,' was no doubt outraged by a consul courting fame as a 'whip'; still, every allowance made for just resentment at the degrada-

[1] xiii 190. [2] xiii 198.

[3] xv 131—150. Shortly after Boissier admits that Pliny here confirms the evidence of Juvenal, shewing noble thoughts bearing fruit in noble deeds.

[4] Les moralistes sous l'empire romain. 2e éd. Paris 1866, pp. 255—332. 'La société romaine. Juvénal.'

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tion of a majestic order, Martha's censure (p. 284) cannot be controverted:

Ne dirait-on pas qu'il s'agit du crime d'Atrée et que le soleil est tenté de reculer d'horreur? N'est-ce point faire un trop grand tapage poétique que d'évoquer les ancêtres indignés dans leurs tombes, d'appeler en témoignage la lune et les étoiles, et d'exaspérer le ciel contre la frivolité tout au plus indécente d'un petit-maître? Juvénal n'a qu'une arme pour combattre le crime et le ridicule, il poursuit de légères erreurs comme des monstres, et dans cette chasse haletante, il lui arrive souvent de vouloir tuer un oiseau avec un épieu[1].

Auguste Widal, 'Juvénal et ses satires. Paris, 1869,' also follows the sound tradition of Rigault[2]. The later satires he compares to the epistles of Horace, Massillon's sermons, Seneca's consolations:

Il règne dans toutes ces pièces un accent de persuasion, de vertu, de sagesse bien marqué[3]. To the indignation which animates sat. i—ix, 'ont succédé...un calme, une sérénité, une élévation qui rappelle Socrate, et même les sévères leçons de la doctrine stoicienne[4].'

[1] I demur to Martha's antithesis (p. 292) "Sénèque, philosophe, disait: *homo sacra res homini*. Juvénal, politique, gardien de la gloire romaine, dirait volontiers: *sacra res patricius*." The lofty peroration of s. v cries *sursum corda*, not to patrician, but to human chivalry. If the highborn Lentulus deserves a real, no mere stage, crucifixion, the cheers of his plebeian backers are not innocent (viii 188—192) *nec tamen ipsi | ignoscas populo: populi frons durior huius, | qui sedet et spectat triscurria patriciorum* cet.

[2] Widal hails from Besançon. If Boissier is of Paris, we have the key to their discordant estimate. Dr Thompson said of Renan, 'His *Vie de Jésus* smacks of the Boulevards.' Surely it is a cit's utterance, as from the soul of Samuel Johnson (L'opposition 331): 'Dans cette satire célèbre où il décrit avec tant de verve les inconvénients des grandes villes, il a oublié de nous dire le plus grand de tous: celui qui les a une fois connues ne peut jamais plus se passer d'elles; même quand elles ne le contentent pas, elles le dégoûtent de tout le reste.' cet. Compare the inimitable good intentions—*video meliora proboque*—of the stockbroker Alfius (Hor. epod. 2).

[3] P. xix. [4] P. xx.

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Exaggeration :

Ces exagérations de paroles et de couleur ne sont pas toujours l'effet des vieilles habitudes de l'école; elles appartiennent, on ne l'a pas assez remarqué, croyons-nous, à la satire même. Aussi bien que le théâtre, la satire, si je puis ainsi parler, a ses lois de perspective, partant ses priviléges, ses nécessités[1].

Affaiblissez par la pensée quelques éclats de sa voix, adoucissez dans certains de ses tableaux quelques couleurs trop chargées, et pour le fond des choses vous serez constamment dans le vrai. Juvénal n'est pas un satirique de fantaisie, ni un écrivain atrabiliaire qui voit la corruption romaine à travers les nuages trompeurs d'un esprit mécontent et pessimiste; non, il n'invente rien, il ne ment pas, il ne calomnie pas; il parle de la dépravation de son temps absolument comme l'histoire en a parlé[2].

Style :

Juvénal, en sa qualité d'ancien disciple des rhéteurs, vise à l'effet, court après les ornements, s'efforce de faire impression sur le lecteur, s'attache au mot qui fait image, caresse les antithèses, se livre au jeu des ombres et des lumières, abuse du trait, tombe parfois dans le mauvais goût, toutes choses qui sentent la décadence de l'art et les efforts qu'on fait pour le renouveler. En outre, et il faut bien en convenir, Juvénal dans sa diction est souvent violent, emporté, excessif; il ne recule pas assez non plus devant le danger du mot propre, la crudité de l'expression, la vivacité du coloris, appelant trop souvent les choses par leur nom, renchérissant ainsi sur la hardiesse de la pensée par l'obscénité des termes[3].

.....En revanche il possède des qualités éclatantes, le génie de l'expression, le don du coup de pinceau, la richesse et les magnificences inhérentes à la poésie oratoire; il a de plus une énergie, une verve, sans pareilles; son indignation, allumée au spectacle des vices et des turpitudes qui l'entourent de tous côtés, s'exhale en un langage d'une puissance, d'une force extraordinaire, et dont, avant lui, il n'y avait pas d'exemple dans la litérature latine[4].....

De plus, il est incomparable comme coloriste; il fait passer sous nos yeux des tableaux qu'on n'oublie plus. Ils nous frappent et nous re-

[1] P. xliv.

[2] Pp. xliv xlv, where he adds that Tac., Plin. ep., Petron., Mart., Lucian, DCass., Sen., Suet., and many others bear out the statements of Juvenal, who is 'avant tout un poëte historique,' in which light he is regarded also by Martha.

[3] P. xlvii.

[4] Pp. xlvii xlviii.

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muent; ils se burinent dans notre imagination. Tout le monde se rappelle ces peintures prodigieuses qui nous retracent les déportements de Messaline et de ses pareilles, les ravages du luxe romain, la décadence de la noblesse, la bassesse du sénat, la chute de Séjan, les excès du fanatisme religieux, les tourments d'une mauvaise conscience, que sais-je encore? peintures où tout est grave, imposant[1].

MVTATO NOMINE DE TE
FABVLA NARRATVR.

Mais il est un autre parallèle qui s'est présenté plus d'une fois, et de lui-même, à notre esprit, dans le cours de nos études; c'est la ressemblance souvent frappante qu'offre, avec un grand nombre de peintures de moeurs tirées de Juvénal, la société moderne et contemporaine[2].

Friedländer, in his treatise on luxury[3], has proved that the ancient standard, apart from a few abnormal examples, fell far short of the modern. Contemporaries of Lucullus or of Vitellius,—they who had known *luxuriem imperii veterem noctesque Neronis*,—Varro, Cicero, Virgil, Horace, Livy, Valerius Maximus (inheriting earlier tradition), Seneca, Musonius[4], Epictetus, Antoninus, the two Plinys, Tacitus, Plutarch, Juvenal, all appeal from Philip drunk to Philip sober, from the extravagance of city life—*hic vivimus ambitiosa paupertate omnes*—to the country, or the provinces, or the barbarians, or the farmer-captains of antiquity. But spirits and the powerful drugs[5] which even the poor among us crave more than daily bread, were strange of old even to Rome or Corinth or Antioch.

[1] P. xlix. Widal goes on to notice the comic force of Juvenal, and the idyllic beauty of some pictures of country life or of ancient simplicity (iii 223—232. vi 1—21. xi *passim*).

[2] P. liii. [3] Sittengeschichte III.

[4] Peerlkamp's edition of this admirable writer's remains is seldom met with and falls far below even moderate requirements. There has just appeared (Berlin 1886) Quaestiones Musonianae de Musonio stoico Clementis Alexandrini aliorumque auctore. scr. P. Wendland.

[5] Nicotine and other narcotics, opium, chloral, and the countless tribe of pills and patent medicines.

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Our men of leisure, and that when seeking health in the mountains, take three dinners—called breakfast, lunch, dinner,—in the day[1], an excess unknown fifty years ago.

Bishop Wordsworth[2] used heathen classics, as well as the Christian scriptures and fathers, to train the students of his chancellor's school to a life of soberness; a man of kindred spirit, C. H. Collyns, was collecting laws of health and of temperance from ancient letters, when too early taken from us. Juvenal would have furnished him with an abundant harvest.

For our poet[3], like Horace and the homilies[4] of our church, frankly rebukes a vice whose very existence 'society' seems to have forgotten.

An eminent surgeon, noted for his exposure of the mischievous effects of alcohol even in moderate doses, has of late detected a deadlier and unsuspected enemy in our gates (Sir Henry Thompson, 'Diet in relation to age and activity[5]', London, Kegan Paul, 1886,' p. 2).

[1] Lady John Manners in the *National Review* 1883–4. Germans, who in their native land ate flesh-meat twice a week, on landing in the U.S. take it three times a-day, and suffer greatly until acclimatised. Parkes 'Personal care of health' (S.P.C.K.) 59 'The rich classes in England are certainly too large meat-eaters; for example, follow a dinner at a rich man's table, and see what the guests will take: a soup, into which meat largely enters; fish; two or three made dishes, probably all meat of some kind, perhaps a joint and game; the farinaceous food is scarcely touched, and when it is remembered that at breakfast and at luncheon meat has been also taken, the very carnivorous nature of this diet will be evident.'

[2] *Ethica Lincolniensia.* [3] index (vol. II) 'epicure', 'gula'.

[4] No. 5 'against *gluttony* and drunkenness'.

[5] In a pamphlet issued by the Vegetarian Society (75, Princess Street, Manchester, 62 Ludgate Hill, London, E.C.) 'What is Vegetarianism?' I have corrected Sir Henry's error, shared by Prof. Skeat and other lexicographers, as to the origin and meaning of the term Vegetarian. It also occurs in Ed. v. Hartmann's attack on Vegetarianism ('was sollen wir essen?' in his 'Moderne Probleme' Leipz. 1886, p. 15).

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I have for some years past been compelled by facts which are constantly coming before me, to accept the conclusion that more mischief in the form of actual disease, of impaired vigour, and of shortened life, accrues to civilized man, so far as I have observed in our own country and throughout Western and central Europe, from erroneous habits of eating, than from the habitual use of alcoholic drink, considerable as I know the evil of that to be. I am not sure that a similar comparison might not be made between the respective influence of those agencies in regard of moral evil also.

(*Ibid.* p. 6):

I have come to the conclusion that a proportion amounting to at least more than one half of the disease which embitters the middle and latter part of life among the middle and upper classes of the population is due to avoidable errors in diet. Further, while such disease renders so much of life, for many, disappointing, unhappy, and profitless—a term of painful endurance, for not a few it shortens life considerably.

Hear our author.

v 6 ventre nihil novi frugalius.

Since I have known Cambridge, i.e. in the last forty-two years, the cost of college dinners has been nearly doubled[1], and the luxury also. A thrifty student, non-collegiate, can easily save[2] 3*s.* a day, or a guinea a week, out of the average expenditure even of frugal men. And he would carry away an endowment, which no parliament could confiscate, the wealth of Socrates and St Paul and Charles Gordon, *i.e.* few wants. In our boarding-schools and colleges we bring together the sons of the rich in an atmosphere hermeti-

[1] Now 2*s.* then 14*d.*

[2] See 'How to live on a shilling a week by one who has tried it. Lond. J. R. Maxwell.' Two shillings purchased 25 lb. of solid food and two quarts of milk, on which the writer and his son lived for a week. The fare was such as I for one, prefer, for a single meal or a lifetime, to the richest dainties, which are rarely even wholesome; often (*e.g.* putrid game) to a simple taste, loathsome. Cf. the work of an ardent philanthropist, E. Tanneguy de Wogan, 'La vie à bon marché. Paris, Plon. 1885.'

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cally sealed from contact with penury. What follows? Professional men acquire tastes far more expensive than do their continental rivals[1], and when (after fifty years of age) curates, schoolmasters, tutors (governesses) find it hard to obtain employment, they may come to the workhouse[2].

VIII 117 118 parce et messoribus istis,
qui saturant urbem circo scenaeque vacantem[3].

In the last forty years England has gone back in the cycle[4] of civilisation from corn to cattle[5]. Not only have

[1] Bishop J. M. Sailer (that Old Catholic before the Vatican council) and the venerable father of church history, the *emeritus* Professor Karl Hase (see his charming autobiography, *Ideale und Irrthümer* 1872) made their way through school and college with scarcely any funds but what they earned by teaching as they learnt. Such lives were possible here 350 years ago, and given the men, are so even now.

[2] A Cambridge grocer told me that curates, former customers, say to him: 'You spoilt us with those breakfasts'.

[3] On the dependence of Rome on foreign corn, and the consequent desolation of Italy, see a paper by me in the Dietetic Reformer 1882, pp. 78—9. Who does not remember Horace's lament *platanusque caelebs evincet ulmos?* Cf. my notes on Iuv. iii 2. iv 27. xi 78—80. 89. xiv 159. 163. 172. Plut. Tib. Gracch. 8 9. Turkey, if that is any consolation, keeps us in countenance, with empty country, over-crowded towns.

[4] The hunting, pastoral, agricultural, horticultural stages. F. W. Newman 'Essays on Diet' (Kegan Paul 1883, p. 30) 'the diet of flesh-meat belongs to the time of barbarism'. The Germans have invented a technical term for the law that as men multiply, cattle decrease. See Prof. Lambl, Depekoration in Europa. Leipzig 1878.

[5] See Mr Axon's paper 'Corn or Cattle,' read before the British Association in 1881, printed in the Dietetic Reformer 1881 pp. 228—231, and sold as a pamphlet by the Vegetarian Society. It is there shewn that, without importation, we might produce food enough for a far larger population. So mistaken is Ed. v. Hartmann, l. c. 13, when he says we at this day are 'ebensowenig im Stande..., ohne Getreideeinfuhr zu leben als ohne Vieheinfuhr.'

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great landlords[1] in Scotland and Ireland[2], emulating the tyranny of William the Norman, supplanted men by sheep or deer,—but everywhere tillage is giving place to pasture. Oxford and Cambridge, whose welfare is intimately bound up with the land, cannot stand idly by, while tenants are ruined. Let those who are more conversant with economy strike me, but hear me, when I make a few suggestions.

1. Edinburgh has a Professor of Agriculture and Rural Economy, a degree of B.Sc. in the department of agriculture, and is crying out for chairs of Forestry and Agricultural Chemistry[3]. Surely scientific agriculture should find a home where landlords and country clergy and doctors receive their education.

2. Our founders, since we cannot be resident landlords, gave us livings on our estates, that we might reside by deputy[4]. Some country parsons have done much to encourage bee-keeping and other minor industries in their parishes. Why should not all country gentlemen, lay or clerical, have some training in rural economy? To the missionary, at home or abroad, such an equipment would be of great service. Remember Oberlin and the Moravians.

3. France, Austria (since 1869), Sweden, and probably other countries, have thousands of horticultural schools, or gardens attached to country schools. Why have we

[1] See Goldsmith's Deserted Village with its indignant dedication to Sir Joshua Reynolds.

[2] One of the organs of the Irish party lately ascribed the depopulation of Ireland to the grasiers. Corn employs and feeds a vastly greater population than grass.

[3] 'Times' 22 Oct. 1886 p. 4 col. 5. This Michaelmas term lectures on agriculture are announced at Oxford.

[4] Young England little dreams how much learning owes to college incumbents. See a late instance in point, Churchill Babington's Catalogue of the Birds of Suffolk. London 1884—6.

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none? This year plums have been left to rot on the trees. Why are not farmers taught the art of drying or otherwise preserving them? English plums are exported to France, dried and brought back as a luxury: why should they leave our shores at all? What need to import apples or hardy vegetables, honey, milk or cheese? Can trained intellects be more patriotically employed than in simplifying and cheapening distribution[1]?

4. Of old college rents were in part paid in kind. College landlords have one peculiar advantage,—they are large consumers. One bursar, to my knowledge, furnishes his college hall from a neighbouring tenant. All bursars and stewards ought to draw their supplies, as far as possible, from their own estates.

5. In my childhood Cheshire farmers lived on their own produce:

> xi 77—81 haec olim nostri iam luxuriosa senatus
> cena fuit. Curius parvo quae legerat horto
> ipse focis brevibus ponebat holuscula, quae nunc
> squalidus in magna fastidit compede fossor,
> qui meminit, calidae sapiat quid vulva popinae.

Let 'the landed interest' criticise its own consumption and become its own customer. If next year the money now spent on alcohol, tobacco and other narcotics, by country folk, were spent in grain, fruit and garden stuff, there would be fewer bankruptcies.

6. xi 56—59. Each individual critic of consumption does something to people the country and relieve the congestion of towns. Since I seriously considered this question of diet, I have become a customer of fruit farmers

[1] See Kynaston's 'Outdoor fruit for the million.' Veg. Soc. Fruit-growers testify that, feeding and pruning their trees by this system, they never have a bad season.

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in Wilts and Cambs, of a miller at Bury St Edmunds, of a Mark-Lane corn-factor, and of a Kentish Town oil-refiner. If every food reformer each year makes one convert[1], and he another, and so on, the despair which broods over the country will in time be dispelled.

7. The late William Hoyle, in his exhaustive survey of intemperance and its results, proved that the drink traffic poisons agriculture[2], as it does every other trade. The records of the Salvation Army, after all deductions for exaggeration, demonstrate that dealers in food profit immediately by the conversion of drunkards.

8. If landlords learnt here how to improve their land to the utmost, taking a patriotic and ideal interest in country life, they would reside on their estates for a great part of the year. As bull-baiting and bear-baiting have disappeared from England, so a day will surely come when the right artificially to maintain beasts of prey will be relinquished[3]. Vast sums now wasted on hunting

[1] A London clergyman wrote to the Vegetarian Society: 'I have already succeeded in reforming the diet of some half dozen friends, including several clergymen, and more or less influencing others. During my first three months 4*s*. a week is the very outside that my food has ever cost, and since that it has cost very much less. I am now saving just 16*s*. weekly out of my pound expenses, and have just returned from a very beneficial and much needed holiday which I could not otherwise have possibly afforded, and also possessed myself of some valuable books, which I had been under the impression I must, from want of means, long for in vain.'

[2] See a tract, issued by the C.E.T.S., which has been circulated by the hundred thousand through the country. 'Intemperance: its bearing upon agriculture. By John Abbey,' p. 8: 'A farmer lately failed in one of the Midland counties, whose liabilities for drink and tobacco amounted to £1000.'

[3] Ed. v. Hartmann l. c. 18 'Dass die Jagd ein inhumanes Handwerk ist, kann gar nicht bestritten werden.... Die Jagd ist aber in den Kulturländern ohnehin auf den Aussterbeetat gesetzt, und auch bei uns, wo der Grundadel sie noch künstlich als Ueberbleibsel aus roheren Zeiten kul-

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and shooting,—those caricatures of the labours of Hercules and of Theseus,—will then form an endowment of agriculture.

9. The patients of Longford Fever Hospital were treated for fifteen years by Dr S. Nicolls, without alcohol, fish, flesh, fowl, with singular success[1]. Mr Fegan, of the Boys' Home[2], has now for nearly two years imposed the same abstinence on his hungry street Arabs, who gain in weight and health. Many of us as guardians of the poor, managers of hospitals, orphanages, asylums, schools, have to administer public funds[3]. Can we afford to ignore a diet which boasts testimonials from anatomy, physiology, chemistry, history, public and private economy[4]? Landowners, of all men, should be sensitive to the rise or fall of rates.

tivirt, ist doch der Procentsatz des gejagten Wildes ein sehr kleiner unter allem getödteten Vieh.'

[1] 'Dietetic Reformer' 1865 pp. 38—44, where is an account of the opposition which the reformer overcame.

[2] 95 Southwark Street, London S.E. The 'Dietetic Reformer,' May 1885, p. 134 gives Mr Fegan's experience after two months. The boys' dinner costs 1½*d.* a head: 'many of them big fellows of 15 or 16, wolfishly hungry after recent hardships on the streets.' 'For dinner they have haricot beans, baked potatoes, and jam turnover; pease-pudding, baked Spanish onions, and a lump of dates; lentil soup and tapioca pudding; or savoury pie, and bread pudding, with figs, apples, &c. occasionally.... A kind of after-dinner *ennui* observable formerly on certain days is now replaced by a healthy spontaneity every afternoon both in work and study.' ibid. 1886, pp. 197—9 he gives the experience of 13 months. 'In those days I always looked upon Vegetarians as either visionaries, dyspeptics, or skinflints.' 'The general health of the boys has decidedly improved...I have been personally benefited.'

[3] 'Advantages of dietetic reform in orphanages and public institutions.' Veg. Soc.

[4] All these evidences and many more are recorded in the publications of the Vegetarian Society. The fullest statement of the case will be found in Sylvester Graham's 'Science of human life' and John Smith's 'Fruits and Farinacea.' See also Mrs Kingsford's Paris thesis 'The perfect way in diet.'

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10. For students[1] the promise of 'morning all day long', of protracted labour without fatigue, ought to have special attractions. In missions to India, a Brahmin's fare can, as Schwarz proved, clear the way by removing the main stumbling-block[2].

11. In the great expansion of our medical faculty one chair, worth to 'laymen' more than all others together, has been forgotten, that of hygiene[3]. Happily the church is less indifferent to the ministry of the body. The man of education, who obeys such rules as those laid down by Dr Parkes, 'Personal care of health[4]', observing at the same time the effect of the various meats, drinks, exercises, on his own body, has Galen's word for it[5], that he will have small occasion for the physician. Pliny XXIV § 5, approved by Friedrich Hoffmann[6], laments the importation of foreign drugs, *cum remedia vera pauperrimus quisque cenet.* A cheering doctrine for hard times.

12. How do 'cooperative stores' affect the country? Look on two pictures, not imaginary. A and his family resort to London for shopping. *Fortunatos nimium, sua si bona norint, agricolas.* Price lists dispel that ignorance

[1] 'Food for students. By Dr Jackson.' Veg. Soc. Diogenes in DL. VI 49 *ἐρωτηθεὶς διὰ τί οἱ ἀθληταὶ ἀναίσθητοί εἰσιν, ἔφη, ὅτι κρέασιν ὑείοις καὶ βοείοις ἀνῳκοδόμηνται.* Parkes (cited below) p. 57 'As a rule all literary and sedentary men should be spare eaters.' Hor. S. II 2 80 81 *alter, ubi dicto citius curata sopori | membra dedit, VEGETVS praescripta ad munia surgit.*

[2] 'Address on Christian missions.' 'Testimonies of missionaries.' 'Vegetarianism and Christianity in India.' Veg. Soc.

[3] 'See 'Prevention better than cure; or the true aim of the physician. By Dr Ackworth.' Veg. Soc.

[4] One of the 'Manuals of health' issued by the S.P.C.K. The older books of Cheyne and Hufeland, also addressing lay readers, well deserve perusal; indeed they are standard classics.

[5] De sanitate tuenda VI 14 f. (VI 449 450 K). Cf. ib. 8 (p. 415).

[6] In his tract 'de medicina simplicissima et optima, motu, inedia, squae potu' (opera omnia V 334—340).

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which was their bliss. Seeing many inventions, they become *emaces:* soon *magis illa iuvant, quae pluris emuntur.* Their board, once offering *inemptas dapes,* groans with exotic delicacies; *horum semper ego optarim pauperrimus esse bonorum.* Expenses wax, income wanes; the end is bankruptcy and exile. B, a Vegetarian vicar, deals with none but his village grocer, who, thus working with larger capital, buying in cheaper markets, can afford to sell better goods at a lower rate. With like thoughtfulness each of us might help some struggling neighbour to tide over bad seasons.

ii 95 vitreo bibit ille priapo.

See a book which should be in every parent's hands: 'The moral education of the young in relation to sex, under medical and social aspects. By Dr Elizabeth Blackwell. Second edition, revised. London, Hatchards, 1879,' p. 126:

Obscene books, songs, pamphlets, handbills, pictures, and photographs are issued, not by the hundred, but by the million. Cards, snuff-boxes, pipes, pen-sticks, rings, knives, &c. are made the instruments of vice, by picture, shape, or the introduction of some microscopic obscenity, often overlooked by the purchaser.....

More than fifteen firms in Germany...make a specialty of licentious literature and obscene articles: every week they publish detailed descriptions of their wares in hundreds of newspapers. Their trade is so enormous, that in one year the police of Baltimore, U.S., seized twenty hundredweight of scandalous books and objects which they had exported to that city. Amongst them were quantities of obscene New Year's cards, which are manufactured in Berlin, and coloured by young girls from fourteen to sixteen years of age. But the most successful means of distributing these vile articles is by colporteurage.

ii 44—46 respice primum
et scrutare viros. faciunt hi plura, sed illos
defendit numerus iunctaeque umbone phalanges.

We have only just begun to make vice difficult for rich men; while poor women, their prey, have till lately re-

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ceived neither mercy nor redress. If women were electors, laws would deal more equal justice.

iv 70 71 nihil est quod credere de se
non possit cum laudatur dis aequa potestas.

Read the story of the Vatican council; or watch the career of successful demagogues.

ii 63 dat veniam corvis, vexat censura columbas.

viii 179—182

quid facias talem sortitus, Pontice, servum?
nempe in Lucanos aut Tusca ergastula mittas.
at vos, Troiugenae, vobis ignoscitis, et quae
turpia Cerdoni, Volesos Brutumque decebunt.

„ 140 141

omne animi vitium tanto conspectius in se
crimen habet, quanto maior qui peccat habetur.

Vice in high place not condoned by Juvenal; nor does he spare the electors or patrons of libertine placemen (ibid. 211 212).

v 114 anseris ante ipsum magni iecur.

Weber p. 368 Gänselebern waren eine bei den Römern so gut wie bei uns beliebte Leckerei; natürlich! sie spricht für sich selbst. Auch wusste man die Gänse so zu stopfen, dass sie gute Lebern gaben.

So little have we advanced in 1800 years, that this learned commentator has no inkling of the covert reproof, nor can examine this unsavoury tit-bit from the point of view of health or mercy or even of a well-trained palate. What would Juvenal have said to *Schnepfendreck?*

vii 135 136 purpura vendit
causidicum, vendunt amethystina, convenit illis
et strepitu et facie maioris vivere census.

Nothing succeeds like success. The vast run of Holloway's pills (now immortalised in two noble foundations) due to world-wide puffing during many years.

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xiv 142—151

et proferre libet fines maiorque videtur
et melior vicina seges, mercaris et hanc et
arbusta et densa montem qui canet oliva.
quorum si pretio dominus non vincitur ullo,
nocte boves macri lassoque famelica collo
iumenta ad virides huius mittentur aristas,
nec prius inde domum, quam tota novalia saevos
in ventres abeant, ut credas falcibus actum.
dicere vix possis, quam multi talia plorent,
et quot venales iniuria fecerit agros.

Boycotting not a triumph of modern civilisation.

iii 41 42

quid Romae faciam? mentiri nescio; librum,
si malus est, nequeo laudare et poscere.

Mutual flattery in reviews. Reading the last book from Mudie's, because 'every one is talking of it'; in short, neglecting the living works of dead authors, because fashion sets its seal on dead works of living authors.

„ 143 144

quantum quisque sua nummorum servat in arca,
tantum habet et fidei.

The credit system with its monopoly, ruining small traders.

„ 140 141

protinus ad censum, de moribus ultima fiet
quaestio.

xi 1—3

Atticus eximie si cenat, lautus habetur;
si Rutilus, demens. quid enim maiore cachinno
excipitur vulgi, quam pauper Apicius?

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xi 21—23

refert ergo, quis haec eadem paret: in Rutilo nam
luxuria est, in Ventidio laudabile nomen
sumit et a censu famam trahit.

„ 176—178

namque ibi fortunae veniam damus. alea turpis,
turpe et adulterium mediocribus; haec eadem illi
omnia cum faciunt, hilares nitidique vocantur.

James Martineau, Endeavours after the Christian life, London 1843, 119 120:

The despotic temper which is apt to be engendered by wealth in one direction, is naturally connected with servility in the opposite. It would be inconsistent not to render that respect to the purse in others, which men are fond of claiming for it in themselves; and accordingly it is to be feared that in few civilised countries is there so much sycophancy as in this; so many creatures ready to crawl round a heap of gold...It is a grievous evil arising hence, that the judgements and moral feelings of society lose their clear-sightedness and power; that the same rules are not applied to the estimate of rich and poor; that there is a rank which almost enjoys immunity from the verdict of a just public sentiment, where the most ordinary qualities receive a mischievous adulation, and even grave sins are judged lightly or not at all.

x 346—362

nil ergo optabunt homines? si consilium vis,
permittes ipsis expendere numinibus, quid
conveniat nobis rebusque sit utile nostris.
nam pro iucundis aptissima quaeque dabunt di;
carior est illis homo quam sibi. nos animorum
impulsu et caeca magnaque cupidine ducti
coniugium petimus partumque uxoris, at illis
notum, qui pueri qualisque futura sit uxor.
ut tamen et poscas aliquid voveasque sacellis
exta et candiduli divina tomacula porci,
orandum est ut sit mens sana in corpore sano.
fortem posce animum mortis terrore carentem,

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qui spatium vitae extremum inter munera ponat
naturae, qui ferre queat quoscumque labores,
nesciat irasci, cupiat nihil, et potiores
Herculis aerumnas credat saevosque labores
et venere et cenis et pluma Sardanapalli.

Some years ago criticism of prayer (in default of table-turning, mesmerism, spelling-bees, or other epidemic rage) exercised our drawing-rooms, journals and magazines for some weeks of a season. In these games research is a breach of rule. The world's sacred books, the Paternoster and other actual specimens, hymns and liturgies, Augustine, a Kempis, Rothe, Ewald, Nägelsbach, Lasaulx,—all these were out of bounds. Else Johnson's imitation might have led to the discovery of this pagan directory, defying every anathema then freely and gaily hurled at the whole institution.

xiv 13 14 cupiet lauto cenare paratu
semper et a magna non degenerare culina.

If we were establishing new colleges, the costly and cumbrous entertainments known as 'feasts[1]' would form no part of our design. Nor would a reformed government for London dare to saddle the Lord Mayor with such onerous and dangerous 'duties[2]' as 'the traditional hospitality of the Mansion House' imposes on him now. Surely the vast majority of us, being of simple tastes, should seize the excuse of falling rents to exchange these obsolete rites for quieter

[1] Parkes l. c. 57 'The healthiest bodies are those in which the food is nearly the same, and the processes in the body go on tolerably uniformly from day to day. If on one day additional food be given, as when a man goes out to a great dinner, the effect is traceable for three or four days, or even for a week. After such an unusual meal there should be some abstinence the next day, so as not to overtask the organs.' p. 52 'As a rule the wealthy classes eat too much...and it eventually tells upon them.'

[2] Compare ind. s.v. *officium*.

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gatherings, which ladies and undergraduates might enliven. The great anniversaries of our foundations could still be commemorated by dinners, but of a wholesomer[1] type. A guest of mine after describing the Spartan fare of Ascham's Cambridge, exclaims: 'What a contrast between this picture, and the rich, comfortable ('behäbigen') luxury which nowadays everywhere meets the visitor in Cambridge!'[2]

ii 159—166 arma, quidem ultra
litora Iuvernae promovimus. . . .
sed quae nunc populi fiunt victoris in urbe,
non faciunt illi, quos vicimus. . . . .
aspice, quid faciant commercia.

Sir Charles Warren tells us that we have taken the Bible and brandy to S. Africa, but brandy first, which native laws prohibited. On India and on China we have forced opium, to raise a revenue; and break down the barriers which oriental religions oppose to drunkenness.

xv 9 porrum et caepe nefas violare et frangere morsu. Ed. v. Hartmann, rejecting the distinction, plain to the unlettered hind as to Aristotle, between vegetation and

[1] Aristot. probl. I 15 ἡ ποικίλη τροφὴ νοσώδης, ταραχώδης γὰρ καὶ οὐ μία πέψις. Sen. ep. 95 § 18 *simplex erat ex causa simplici valetudo: multos morbos multa fercula fecerunt.* § 23 *innumerabiles esse morbos non miraberis: coquos numera.* Plin. XI § 282 *homini cibus utilissimus simplex, acervatio saporum pestifera et condimento perniciosior. difficulter autem perficiuntur omnia in cibis acria aspera inconsueta varia nimia et avide hausta, et aestate quam hieme difficilius, et in senecta quam in iuventa.* See more in my 'Modicus cibi medicus sibi' (1880) 71—78.

[2] Roger Ascham. Sein Leben und seine Werke von Dr A. Katterfeld. Strassburg, Trübner. 1879. p. 25. Parkes l. c. 52 "most medical men will agree that Abernethy's advice is the only cure for the manifold ailments of many of their rich patients, viz., 'to live on sixpence a day and earn it.'"

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animation, commands Vegetarians to spare the 'plants their brethren' (Moderne Probleme 16 17):

Das Humanitäts-argument stellt nämlich das Verzehren von getödteten Thieren dem Verzehren von getödteten Menschen, d. h. dem Kannibalismus[1], gleich, insofern auch die Thiere als unsere Brüder im Reiche des Lebens zu betrachten seien. Dieses Argument beweist schon darum nichts, weil es zu viel beweist. Es ist eine oberflächliche und unwissenschaftliche Volksmeinung, dass ein Eidotter...nicht ebensogut ein lebendes und empfindendes Individuum wie etwa ein Spanferkel sei; es ist ein Vorurtheil, dass nur die Thiere unsere Brüder im Reiche des Lebens und der Empfindung seien, die Pflanzen aber nicht. Es ist reine Willkür, die Grenzlinie, jenseits deren wir das Lebendige zum Verzehren tödten dürfen, zwischen Thier und Pflanzreich zu ziehen.

Confounding things that differ, to keep the balance true he distinguishes things that agree, claiming for the male sex in towns[2], especially for representatives of culture, i.e. for his own class, a flesh diet which women and country folk, he allows, do not need (p. 14):

Für die vegetativen und reproduktiven Aufgaben des Lebens, wie sie bei Landleuten und beim weiblichen Geschlecht überwiegen, mag Pflanzenkost ausreichen, nicht aber für die gesteigerten Anforderungen an gesteigerte Produktivität, wie das moderne Kulturleben der Städte, insbesondere der Grossstädte, sie an die arbeitenden Männer stellt. Mit dem Fleischgenuss seiner kulturtragenden Minderheit hört ein Volk auf, eine aktive Rolle in der Geschichte zu spielen und verzichtet auf die thätige Mitarbeit am Kulturprozess, welche eine durch blosse Pflanzenkost

[1] Do not accept this as a fact. No Vegetarian authority ever held the doctrine ascribed by Iuv. xiv 98 to zealous proselytes to Judaism: *nec distare putant humana carne suillam.* Nor would we endorse the statement in xv 173 174 *Pythagoras, cunctis animalibus abstinuit qui | tamquam homine et ventri indulsit non omne legumen.*

[2] Pp. 3, 4 'Das männliche Geschlecht hat im Durchschritt stärkeren "Fleischhunger" als das weibliche, auch abgesehen davon, ob es durch ein grösseres Mass von Arbeit ein stärkeres Ersatzbedürfniss hat; es scheint vermittelst einseitiger Vererbung im männlichen Geschlecht (!) die durch stärkere Arbeitsleistung geweckte Neigung zur Fleischkost sich durch lange Generationen hindurch summirt und befestigt zu haben.'

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nicht zu erzielenden Ueberschuss an geistiger Energie über die Bedürfnisse des vegetativen Lebens hinaus erfordert[1].

xiv 321 numquam aliud natura, aliud sapientia dicit.

xv 131—133 mollissima corda
humano generi dare se natura fatetur,
quae lacrimas dedit; haec nostri pars optima sensus.

Tried by this test, v. Hartmann's is no true wisdom. For, in conscious opposition to Schopenhauer, he sacrifices humanity to curiosity[2] and to a perverted instinct (p. 20):

[1] Dr v. Hartmann ranks man with swine ('friends, whose society not ever cloys'), bears, apes, as omnivorous. From first to last his physical science has the merit of originality, revealing mysteries hidden from Ray, Linnaeus, Cuvier, Daubenton, Bell, cet. Thus medical experience decrees (Parkes 'Personal care of health' p. 90) 'Some old men seem better without meat....Rice, eggs, milk, bread, and fruits fresh and dry...are appropriate foods for the very old....If there is any tendency to gravel, meat should be given up altogether.' (Sir H. Thompson 'Diet in relation to age and activity' 49) 'the disappearance of the masticating powers is mostly coincident with the period of life when that species of food which most requires their action—viz. solid animal fibre—is little, if at all, required by the individual. It is during the latter third of his career that the softer and lighter foods, such as well-cooked cereals, some light mixed animal and vegetable soups, and also fish, for which teeth are barely necessary, are peculiarly valuable and appropriate.' (cf. ibid. 89 90). If Hartmannian instinct rebels (Moderne Probleme 3) 'Die geschwächte Verdauungskraft des Alters verlangt nach einem stärkeren Grade von Fleischzusatz in der Nahrung, während der kindliche und jugendliche Appetit auf Obst und Gemüse im Alter mehr und mehr schwindet,' the philosopher himself avows that instincts may be vitiated (p. 4 'krankhaft perverse Instinkte').

[2] art. 2 of 'Moderne Probleme,' where vivisection (he dislikes the name, as exciting prejudice; would 'vivicoction' suit him better?) is recommended on the human subject. Pp. 34 35

'Anstatt den alten Grundsatz *fiat experimentum in corpore vili* der Thierwelt gegenüber ausser Kraft setzen zu wollen, sollte man vielmehr ernstlich in Erwägung ziehen, ob es nicht rathsam und geboten sei, Verbrecher als corpora vilia zu benützen; d. h. den zur Todesstrafe Verurtheilten freizustellen, ob sie statt der Hinrichtung ein lebens-

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Das Princip des Mitleids hat damit jedes auch nur scheinbare Recht zum Mitsprechen in der Ernährungsfrage eingebüsst.

Der Versuch, die Inhumanität des Fleischgenusses mit objektiven Gründen nachzuweisen, ist hiernach als gescheitert zu betrachten und es bleibt dem Vegetarianismus nur die letzte Zuflucht offen, sich auf das Gefühl zu berufen.

When not bribed by personal habits of indulgence, v. Hartmann can search fashion with unclouded vision. He sees[1] that smokers mostly become so from imitation, as thinking it manly; that they are slaves of an artificial want; that the milliards puffed away into air might support asylums for the aged, widows and orphans.

A ray of mercy, gladdening the dungeon of Giant Despair (Strauss, der alte und der neue Glaube § 75, Gesammelte Schriften, Bonn 1877, VI 163 164):

Der Mensch soll die Natur um sich beherrschen, aber nicht als Wütherich, als Tyrann, sondern als Mensch. Ein Theil der Natur,

gefährliches Experiment an sich vornehmen lassen wollen, und den zu geringeren Strafen Verurtheilten anheimzugeben, ob sie ihre Strafe durch Preisgebung zu mehr oder weniger schmerzhaften und quälenden Versuchen abbüssen wollen.....Ein solches Gesetz würde mit einem Schlage alle sentimentalen Klagen über ungerechte Behandlung der Thiere durch die Naturforscher gegenstandslos machen, indem sie dem Thierversuch den Menschenversuch anreihte.' See my 'Modicus cibi medicus sibi' (1880) 14—16: 'Some years ago I met at Basel an enthusiastic young German physiologist. He complained that vivisection of the human subject was as yet forbidden, but looked forward to a millennium of science, when these shackles would be removed. He had probably never read Celsus (praef. pp. 4, 7, 12 ed. Daremberg), or he would have known that there was once a golden age of free science, but Celsus hugged his chains.' The reader will remember how Muret startled those who applied v. Hartmann's proverb *fiat experimentum* to him as the *corpus vile*.

[1] 'Ueber das Rauchen' in the Vegetarische Rundschau (Max Breitkreuz, Berlin, 1886) 211—213. He also advocates the disuse of alcohol. In both counsels he is abetted by Dr Parkes 'Personal care of health' (p. 24 'I strongly advise every young man and woman to be a total abstainer.' p. 27 'I have no difficulty in strongly recommending young men not to smoke.')

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deren Kräfte er sich dienstbar macht, besteht aus empfindenden Wesen. Das Thier ist grausam gegen das Thier, weil es wohl seinen eigenen Hunger oder Zorn sehr stark empfindet, von dem Schmerz aber, den es durch seine Behandlung dem andern macht, keine eben so deutliche Vorstellung hat. Diese deutliche Vorstellung hat der Mensch oder kann sie doch haben. Er weiss, dass das Thier so gut ein empfindendes Wesen ist wie er. Dabei ist er wohl überzeugt — und unsres Erachtens nicht mit Unrecht — dass er, um seine Stellung in der Welt zu behaupten, nicht umhin kann, manchen Thieren Schmerz zu bereiten..... Aber als ein Wesen, das den Schmerz, den das Thier dabei leidet, kennt und als Mitgefühl in sich nachbilden kann, soll er jenes alles über das Thier in einer Art zu verhängen suchen, die mit dem wenigsten Schmerz verbunden sei. Also bei den einen die Tödtung so kurz wie möglich, bei den andern den Dienst so erträglich wie möglich machen. Verletzung dieser Pflichten rächt sich am Menschen schwer, indem sie sein Gefühl abstumpft. Die Criminalgeschichte zeigt uns, wie Menschenquäler und Mörder vorher Thierquäler gewesen sind. Wie eine Nation durchschnittlich die Thiere behandelt, ist ein Hauptmassstab ihres Humanitätswerths. Die romanischen Völker bestehen diese Probe bekanntlich sehr schlecht; wir Deutsche noch lange nicht genug. Der Buddhismus hat hierin mehr gethan, als das Christenthum, und Schopenhauer mehr als sämmtliche alte und neuere Philosophen.

If Europe remains 'the Hell of animals,' it is not for want of warning from Ludwigsburg.

I had printed in 1885 the text and notes to p. 320, when I received 'Spicilegium Iuvenalianum scripsit Rudolfus Beer. Accedit libri Pithoeani simulacrum. Lipsiae, Teubner. 1885. 8vo. pp. 82,' with a large 4to folding page of facsimile.

With regard to Jahn's materials and the present position of the criticism of the text, Beer says (p. 6):

unaquaeque fere opusculi nostri pagella docebit ex tot collationibus Iahnio ad usum suppeditatis ne unam quidem ita perfectam esse ut certum de singulis locis iudicium ferre possimus, deinde neque meliorum neque deteriorum codicum notitia nos adhuc satis instructos esse, tum quae de subsidiis criticis nuper detectis conscripta sunt sparsa iacere per annales ephemeridesque neque adhuc sub uno conspectu redacta commode in usum vocari posse, denique de textus historia, qua cognita nihil ad rationes emendationis constituendas erit utilius, nullam fere disquisi-

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tionem notam esse: ita ut hoc die etiam de omnibus quae ad textum quemlibet restituendum necessario requiruntur aut male edocti simus aut omnino incerti haereamus.

Beer's own labours (pp. 6 7):

Quam miseriam neque uno impetu tolli neque medelis modo hac modo illa ex parte advectis persanari posse cum mihi persuasissem, totam materiam altius ut repeterem et fontibus ipsis aditis funditusque exhaustis idonea novae recensionis saturarum fundamenta denuo substruerem animum induxi. quo in negotio postquam trium annorum tempora subseciva consumpsi iam quidquid ad textum Iuvenalis recensendum alicuius momenti esse potest mihi praesto esse affirmare ausim. bybliothecas enim adii Helvetiae quidem paene omnes, plurimas Germaniae, in Gallia Parisinam; denique Vindobonae in urbe fere patria me congessisse quae omnino ad provinciam nostram facere videbantur reticere nolo. quo factum est ut non solum apparatum criticum fere totum[1] quali Iahn usus est denuo conquirere et examinare sed etiam ut nova auxilia nuper detecta strenue excutere potuerim; neque parum valere in hac re omnium codicum *αὐτοψίαν* non uno loco infra cognitum iri puto. imprimis autem id egi ut de libro Pithoeano, crisis Iuvenalianae duce, quam plenissime testarer et lectionibus singulis diligenter excussis et totius codicis accurata descriptione communicata; in qua re multis me gratum facturum speravi addita tabula arte photolithographica expressa delineante folium libri 13 versum, quo adminiculo et ipse de eius habitu externo manuumque aetate condicione erroribus facilius disputarem et aliis de eadem re cognoscere volentibus firmius et solidius substruerem iudicii fundamentum.

The body of the tract falls into three parts: I. a description of the principal mss. and other evidence for the text. II. history of the text. III. specimens of new readings.

I. cod. P (n. 125 of the library of the *école de médecine*, Montpellier, supposed to be lost, but discovered by C. B. Hase, who made known his discovery to Jahn in January 1845) described pp. 9—24. The *vitae* only found in interpolated mss. (p. 12). The Aarau fragments (pp. 24—32; Wirz in Hermes xv 437 seq.) recovered from the

[1] The exceptions are cod. Vatic. Urb. 661, cod. Laurent. plut. xxxiv 42 and some Paris mss.

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bindings of books, containing parts of sat. II. III. VI. VII. 'De scholiorum lemmatis' (pp. 33—34). 'De cod. Vindob. no. 107 (pp. 34—35). 'De exemplari Danielino' (pp. 35—36[1]). 'De libris interpolatis' (pp. 36—38).

II. History of the text[2]. One important remark (p. 48) The last verse of the last satire is the last line of the last page of quire ten, and has no subscription, though there is room for an 'explicit liber quintus.' It follows that a part of the satire has been lost.

III. Selection of new readings (pp. 53—76).

'Conspectus codicum et notarum' (p. 77)
'Index locorum memorabilium' (pp. 78—82).

In the *Wiener Studien* VIII (1886) p. 344 Beer states (April 1886) that he must postpone the publication of his edition, which was promised for this year, having undertaken a journey to Spain on behalf of the Vienna *corpus scriptorum ecclesiasticorum.*

[1] On p. 35 n. 3 Beer cites Stephan's article 'Das prosodische Florilegium der S. Gallener Handschrift no. 870, und sein Werth für die Iuvenal-Kritik' (Rhein. Mus. 1885, p. 263 seq.), to which he attaches little importance. Yet this is one of the sources of the true reading in viii 148 *mulio consul.*

[2] When Dr Beer says (p. 40) 'testes gravissimi Mayoro quoque ignoti Ausonius auctorque Queroli fabulae', I remark I. when I was a school-boy I knew Ausonius well, and not a little by heart: II. in my ind. s. v. Ausonius I have cited two lines imitated by him. In 1853 I advertised *anthologia Latina selecta*, which was to include epigrams of Ausonius. I spoke of him in the *Journal of classical and sacred philology* II (1854) 285 and on Cic. Phil. II § 25 l. 13 (1861). I fear that any one who examines my books may justly charge me with citing Ausonius too often. III. I have known the Querolus for more than 30 years and have noted its vocabulary. Dr Beer compares 45 4 with Iuv. XIII 130 seq. On the very next line of Iuv. I cite (after Grangaeus) 2 passages of the Querolus. It is therefore nothing new to illustrate our poet from this source. But I may say once for all that I have seen in later writers many citations or imitations of Iuv. which I have not thought it worth while to register.

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A portion of this 'advertisement' was in type, when I received by Prof. Bücheler's kindness an early copy of *A. Persii Flacci D. Iunii Iuvenalis Sulpiciae saturae.* Recognovit Otto Jahn. Editio altera curata a Francisco Buecheler. Berolini apud Weidmannos anno MDCCCLXXXVI. Many years ago Dr Munro regarded Bücheler as the most promising among the younger Latin scholars of Germany, and the prophecy has been amply fulfilled. Not to speak of many occasional works on Latin grammar and the dialects, his edition of Petronius, with its appendix, is indispensable to all serious students of Latin. We are still waiting impatiently for his Seneca and *anthologia Latina ex monumentis.* Prof. Bücheler had the use of Beer's collation of cod. P[1].

[1] I may be pardoned for citing (though my name occurs in it) an important protest against the modern rage for obelising works, or portions of works, bearing every external and internal mark of authenticity. Remember that the speeches of Cicero condemned so confidently by Tunstall and Markland and F. A. Wolf and proscribed for a century, are now universally accepted; the balance of present opinion is also decidedly in favour of the letters to and from Brutus.

"de suppositis Iuvenali versibus quaestionem Iahnius difficillimam dixit suaeque aetatis moribus et Ribbeckii acumini hoc indulsit, ut non multos quidem, nimio tamen plures quam fas erat versus unco damnaret..dubites licet de duobus quos *P* omisit, nullum nostri exemplaris versum idoneis argumentis demonstratum est non esse factum ab Iuvenale hoc qui saturas divulgare coepit senior post annum 100, desiit post 127. verum cum olim arbitrio elegantiaeque eorum obsisti oportuerit, qui Iuvenalem quod perperam interpretabantur aut gibberosum sic ut est et erat aspicere non sustinebant, ideo amputare et excidere cogitarant, nunc cum maxime tempus est adhortari illos, qui verbosas communesque defensiones componendo quasi cum ventis litigant nec quidquam adferunt quod lector saturarum ignorarit, nedum instructus ab Heinrichiis Madvicis Mayoribus existimator, ut reputent quanto graviora et fructuosiora non solum in ceteris litteris sed etiam in ipso Iuvenale nostri saeculi curae studiisque demandata sint, et ad horum aliquid peragendum ne minore accingantur industria."

My text was printed last year; if I have occasion to print it again, I

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The most important gains are

iii 322 auditor *for* adiutor.
vii 99 perit *for* petit.
viii 105 istinc *for* hinc (adque stinc cantonius *P*: atque hinc antonius ω).

Above all viii 148 ipse rotam astringit sufflamine mulio consul (for 'multo sufflamine' $p\ \omega$. suggested by schol. viii 157 'quia mulio est qui consul fertur'. Stephan in Rhein. Mus. XI, 1885, has printed collations from a florilegium, S. Gall. ms. 870, which reads here, p. 274 Rh. M. = p. 290 of the ms., 'astringit sufflamine mulio consul'. In Keil's gramm. Lat. VI 231, the corrector of 'cod. Bob. nunc Vindob. 16' on the quantity of terminations, 'de finalibus metrorum', in a note on the text 'o finitus in latinis brevis est, ut Cato', says: "latina masculina vel communia corripiuntur, ut Maro mulio latro morio fullo: Iuvenalis correpte 'mulio consul'".

The juxtaposition *mulio consul* is Juvenal all over, see vi 118 *meretrix Augusta*. I have always felt that *multo* was out of place.

viii 159–161 a change of punctuation, with *unctus* (for the *udus* of $p\ \omega$) removes all offence:

> obvius adsiduo Syrophoenix unctus amomo
> currit, Idumaeae Syrophoenix incola portae
> hospitis adfectu dominum regemque salutat.

x 69 70 (punctuation) quisnam
delator quibus indicibus, quo teste probavit?

Other readings I take in order, ranking first (A) those which I think certainly right, (B) those with regard to

shall follow Bücheler's example and remove all the brackets. By an improved punctuation he has given a new force to more than one of the condemned passages.

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which ἐπέχω, and (C) those which, so far as I can at the moment pronounce an opinion, I cannot accept.

A

i 67 signator, falso *as I read.*
„ 74 probitas laudatur et alget, (comma *for* full stop).
„ 114 habitat *for* habitas.
„ 144, 145 (punctuation, which removes all difficulty)
hinc subitae mortes atque intestata senectus
et nova nec tristis per cunctas fabula cenas:
„ 169 haec animo ante tubas, *as I read.*
iii 17—20 *not (with Jahn) transposed.*
„ 23 *the conjecture* adeo *abandoned (so the rendering of* v 135, *as I infer from the punctuation* vis, frater, ab ipsis ilibus?)
„ 48 (*punctuation*) mancus et exstinctae, corpus non utile, dextrae.
„ 78 *retains* iusseris
„ 94 *retains* nullo
„ 259 e
„ 281 dormire, quibusdam
„ 290 iubet, parere necesse est;
iv 9 *retains* vittata.
„ 67 sagina (*Buecheler:* saginam *P* saginis *Spω*, sagittis *S* saginae *Jahnius*).
„ 148 ex
v 10 11 tam ieiuna fames, cum...canini?
„ 38 39 inaequales berullos...phiala:
„ 70 fictus (*P*: factus ω).
vii 40 Maculonis
„ 136 illi
„ 151 cui *Jahn:* cum *P* ω.
„ 157 volunt (velunt *P* velint *Pithoeus*)
„ 159 *retains* laeva (laeve *P* i. laevae)
„ 185 „ „ „ componat...condit
viii 125 non est sententia: verum est,
„ 156 more Numae caedit, Iovis ante altaria iurat
„ 207 credamus, tunicae de faucibus aurea cum se
x 21 umbram
„ 35 praetextae (praetexta et rabeae *P* praetexta trabeae *florilegium S. Galli* praetexta et trabeae *p*)
„ 150 aliosque ω *Priscianus GLK.* II *p.* 217: altosque *P*
„ 211 sive Seleuco (sitve Seleucus ω *cf. A. Pal.* VI 10).

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xi 91 Fabricium

„ 184 dona tibi: quando licebat
per totum cessare diem ?

xii 32 arboris incertae, (*I now accept Lupus' construction* 'cum medius alveus foret plenus fluctu et iam arboris incertae', *gen. qual.* *Buecheler, I suppose, takes the passage in the same way*).

xiii 18 an nihil in melius tot rerum proficit usu? (*I have always taken* 16 17 *to relate to the age of Calvinus. Friedländer's view, see my vol.* II p. xviii, *is refuted at length by L. Schwabe in Rhein. Mus.* XL, 1885, 25—29).

„ 153 solitus (*to which reading I return; he who had been wont to melt down an entire Thunderer, may have come down in the world, and become a* minor sacrilegus, *when no chance offers of larger spoils*).

xiv 33 subeunt

„ 86 cretonius *P* cetronius *pω. restituendum* Critonius *aut* Caetronius

„ 121 illa

„ 122 via

„ 193 maiorum leges. aut vitem posce libello,

„ 253 composuit;

„ 254 rosas,

xv 75 praestantibus omnibus instans (*p* ς p. o. instant *ω*: praestan *cum spatio quindecim aut duodeviginti litterarum P* praestant instantibus Ombis *Mercerius*).

„ 104 urbibus P ς: viribus *pω* ventribus *H. Valesius*

„ 107 nec enim omnia quidam

B

i 68 fecerit (*Sω*) *for* fecerat (*P*)

iii 19 aquis,

„ 38 et cur non? omnia cum sint,

„ 116 *no comma after* delator

„ 210 *retains* est

„ 218 haec Asianorum

v 129 130 quis vestrum temerarius, usque adeo quis
perditus, ut dicat regi 'bibe'?

The *anaphora* seems to require the same word (*quis*) at the beginning of the consecutive clauses.

vii 15 quamquam et Cappadoces faciant equitesque Bithyni (*with P*).

„ 22 spectanda

„ 23 24 croceae membrana tabellae
implentur (*taking* membrana *as neut. pl. with P*).

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vii 109 110 vel si tetigit latus, acrior illo
qui venit

„ 165 quid do *P* Priscianus *GLK.* II *p.* 387 *et* III p. 275: quod do *pω*

„ 204 Thrasymachi

viii 33 pravam *P ut videtur* (*adrasis* ra) ς: parvam ω

„ 67 nepotes

„ 88 accipiat

„ 90 rerum

„ 241 non *pω*: in *P*

„ 270 Vulcanique *P*: vulcaniaque *pω*

x 54 quae perniciosa (quae *addidit Buecheler*)

„ 93 augusta

„ 295 suum

„ 311 312 poenas metuit quascumque mariti
irati debet (*poenas irati quascumque metuit debet*).

The subjective genitive with *poenas* is harsh; otherwise *poenas quascumque metuit, debet* is in Juvenal's manner; cf. v 170 171 *omnia ferre si potes, et* debes.

„ 322 323 sive Catulla?
deterior totos (*the old punctuation*)

„ 326 erubuit nempe haec ceu fastidita repulso (*'tanquam fastidiose repulsa cum ipsa reppulisset Hippolyti propositum'*). To me *repulso* seems very harsh.

xi 26 ignoret

„ 38 crumina c***ina *P* crumena *pω:* culina ς

„ 55 et fugientem ς *Priscianus GLK.* II *p.* 389 *et* III *p.* 361*:* effugientem *Pω*

„ 114 *without a point before* his. *But Madvig's anaphora* his monuit nos, hanc curam, *has much force, and the line drags without any stop.*

„ 130 comparet

„ 148 in magno cum posces, posce latine

xii 73 miserabile

xiii 188 189 vitia atque errores exuit, omnes
prima docet rectum sapientia.

„ 213 sed vina

„ 224 cum tonat, exanimis, primo quoque murmure caeli,

xiv 9 ficedulas

„ 16 utque *et* 17 putet *coniecit Buecheler*

„ 24 inscripta, ergastula, carcer? *distinxit Buecheler post* inscripta *cum Herwerdeno*

„ 25 rusticus expectas,

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xiv 48 nec (ne $\mathcal{S}$ *ut gnome fieret* 47)

,, 215 216 parcendum est teneris, nondum implevere medullas: naturae mala nequitia est. cum

(maturae $\mathcal{S}$ nequitiae cum $p\omega$ nequitiae ast cum $\mathcal{S}$. *nulla erat post* medullas *distinctio: the comma after* teneris *seems certain; probably after a time the* naturae...est *may approve itself to the taste*).

,, 217 longae (longe *P*: longi $p\omega$)

xvi 20 tota tamen chors (tamen cohors *P quod servandum censui:* cohors tamen ω)

C

i 157 deducis

,, 159 despiciet

xiii 28 nunc

I record elsewhere (vol. II p. viii) the predecessors who have been of service to me. I have read no English commentary on the original text. On the other hand, my notes shew that Holyday[1], Gifford, Badham, not

[1] Samuel Johnson once intended to turn into Latin Holyday's notes, whose preface indeed shews that he lived in an atmosphere of profound learning and refined taste: 'In Hope and Zeal I ventur'd on this work, not doubting but that a man may, not without success, though without custome, Preach in Verse. Which purpose being understood by some worthy friends, was not condemn'd but incourag'd by a free and happy supply of diverse excellent Manuscripts of our Author. My honour'd friend Mr. *John Selden* (of such eminency in the Studies of Antiquities and Languages) and Mr. *Farnaby* (whose learned Industry speaks much for him in a little) procur'd me a fair Manuscript Copy from the famous Library at St. *James's*, and a Manuscript Commentary from our Herald of Learning, Mr. *Cambden*. My dear friend, the Patriarch of our Poets, *Ben Johnson* sent-in also an ancient Manuscript partly written in the *Saxon* Character. My learned friend Dr. *Merick Casaubon* afforded likewise an excellent Manuscript from the Study of his exact Father. The ready and singular courtesie of Dr. *Augan* sometime President, and the Fellows, of *Corpus-Christi*-Colledge, lent me from their publick Library a large and excellent Manuscript. My ancient friend Mr. *Thomas Allen*, the perpetual Monument of *Glocester-Hall*, yielded me also a parcel of a Manuscript, the first three Satyres. Nor may I omit my ingenuous and learned friend Dr. *John Price*, who imparted to me divers foreign Criticks,

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content with a mere translation, have in the throes of imitation learnt to appreciate their model more justly than many professed critics. I have now added a running table of contents as a heading of the pages, which will facilitate reference.

Henceforth I hope to devote myself to clearing off my many literary arrears; reserving for my old age a commentary on Seneca, for which I have made large collections.

J. E. B. M.

whose Labours, though publish'd, are but rarely brought into these parts, but collected by his diligent choice, in his Travels into *France, Italy*, and *Greece:* to which I added mine own store, and what choice ones my youth had observed in our *Oxford*-Library.' This John Price, though 'the greatest critic of his time' (Wood), is now nearly forgotten. Yet his commentaries on Apuleius and the N. T. (*Critici Sacri* vol. v) are by no means obsolete. It would be well worth while to discover and print the commentaries which he left ready for the press.

Hierauf las ich Martial: viel Witz, interessante Sittenmalerei..... Ganz anders, so recht ins Herz herein, wurde ich von meiner vierten Lectür bezaubert, von Juvenalis. Ehmals verstand ich ihn nicht, aber die grossen Städte und die Lebenserfahrung haben ihn mir commentirt. Welcher Mann, wenn er sich erhebt! Wer wollte nicht gern, wie Cicero, sterben um so einen Rächer! Zitternd von dem Feuer, so er in mir entflammte, schrieb ich nur die Anfangsworte gewisser grossen Stellen, die lebenslänglich zu lesen sind, weil sie in den innersten Schatz der Menschheit, die Beute der Jahrhunderte, gehören. JOHANNES V. MUELLER 24 April 1807 (Werke VII 272).

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Fluent and witty as Horace, grave and sublime as Persius, of a more decided character than the former, better acquainted with mankind than the latter, he did not confine himself to the mode of regulating an intercourse with the great, or to abstract disquisitions on the nature of scholastick liberty; but, disregarding the claims of a vain urbanity, and fixing all his soul on the eternal distinctions of moral good and evil, he laboured with a magnificence of language peculiar to himself, to set forth the loveliness of virtue, and the deformity and horrour of vice, in full and perfect display.
WILLIAM GIFFORD Juvenal (2nd ed. Lond. 1806 p. lix).

I come now to a more serious charge against Juvenal, that of indecency. To hear the clamour raised against him, it might be supposed, by one unacquainted with the times, that he was the only indelicate writer of his age and country. Yet Horace and Persius wrote with equal grossness: yet the rigid Stoicism of Seneca did not deter him from the use of expressions, which Juvenal perhaps would have rejected: yet the courtly Pliny poured out gratuitous indecencies in his frigid hendecasyllables, which he attempts to justify by the example of a writer to whose freedom the licentiousness of Juvenal is purity! It seems as if there was something of pique in the singular severity with which he is censured[1]*. His pure and sublime morality operates as a tacit reproach on the generality of mankind, who seek to indemnify themselves by questioning the sanctity they cannot but respect; and find a secret pleasure in persuading one another that "this dreaded satirist" was at heart no inveterate enemy to the licentiousness which he so vehemently reprehends.*

When we consider the unnatural vices at which Juvenal directs his indignation, and reflect, at the same time, on the peculiar qualities of his mind, we shall not find much cause perhaps for wonder at the strength of his expressions. I should resign him in silence to the hatred of mankind, if his aim, like that of too many others, whose works are read with delight, had been to render vice amiable, to fling his seducing colours over impurity, and inflame the passions by meretricious hints at what is only innoxious when exposed in native deformity: but when I find that his views are to render depravity loathsome; that every thing which can alarm and disgust, is directed at her in his terrible page, I forget the grossness of the execution in the excellence of the design. *ibid.* pp. lxvii lxviii.

Thus much may suffice for Juvenal: but shame and sorrow on the head of him, who presumes to transfer his grossness into the vernacular tongues! Though I have given him entire, I have endeavoured to make him speak as he would have spoken if he had lived among us; when, refined with the age, he would have fulminated against impurity in terms, to which, though delicacy might disavow them, manly decency might listen without offence.
ibid. p. lxxiii.

[1] Bernays accounts in like manner for charges brought against the cynics by a society which feared their unsparing censures. So amongst us, reviewers of high pretension, reserving all their indignation for the ladies who disclose wrongs done to their sex, have not a word to say against the fashionable wrong-doers who interpret reticence as condonation or secret approval.

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ADDENDA.

1 Fronto p. 43 Naber *quid? si lacessitus fuero, non eum simili dicto* remunerabo? Luc. ver. hist. I 4. AUDITOR ind. The passage (1—12) is imitated by Jos. Hall (sat. VI 1 p. 158 Singer): 'Though *what ail'd me, I might not as well as they* Rake up some forworn tales that smother'd lay In chimney corners smok'd with winter fires, To read and rock asleep our drowsy sires? *No man his threshold better knows, than I* Brute's first arrival and first victory; St George's sorrel, or his cross of blood, Arthur's round board or Caledonian wood...High stories they, *which with their swelling strain Have riven Fronto's broad rehearsal plane* [Singer wrongly *plain*]. *But so to fill up books, both back and side, What needs it? are there not enow beside?*' Britannicus compares the abrupt opening of Hor. s. *qui fit, Maecenas?* and Pers. *o curas hominum!* Byron begins 'English bards and Scotch reviewers' with an imitation of Iuv.

„ 2 BAUCI Mart. VI 41 *qui recitat lana fauces et colla revinctus, | hic se posse loqui, posse tacere negat.* BARTH.

„ 3 IMPUNE Ter. Andr. 910 *tune* inpune *haec facias?* Hor. s. I 8 44 *non testis inultus.* Ov. am. I epigr. 4 the work consists of three, no longer of five books, *et levior demptis* poena *duobus erit.*

„ 4 ELEGOS Hor. ep. II 2 91. anthol. Pal. XI 135 lament no more, Marcus, your boy, but me *τὸν πολὺ τοῦ παρὰ σοὶ νεκρότερον τεκνίου. | εἰς ἐμὲ νῦν ἐλέγους ποίει πάλιν, εἰς ἐμὲ θρήνους, | δήμιε, τὸν στιχίνῳ σφαζόμενον θανάτῳ. | τοῦ σοῦ γὰρ πάσχω νεκροῦ χάριν, οἷα πάθοιεν | οἱ καταδεξάντες βιβλία καὶ καλάμους.* Tac. d. 10 *ego vero omnem eloquentiam omnesque eius partes sacras et venerabiles puto, nec solum cothurnum vestrum aut heroici carminis sonum, sed...*elegorum *lascivias.*

„ 5 SUMMI PLENA IAM MARGINE LIBRI Ov. am. I 11 21 22 *comprimat ordinibus versus oculosque moretur* | margine in extremo littera rasa *meos.*

„ 6 SCRIPTUS ET IN TERGO Birt das antike Buchwesen (1882) ind. *opisthographa.* Britannicus cites Porph. in Hor. ep. I 20 9 *nemo te honorabit atque describet, sed aut carie consumeris aut fient ex te* opisthographae *epistulae.* NEQUUM VI 130.

„ 7 NOTA MAGIS NULLI DOMUS EST SUA Stanley cites Hdt. VIII 35 § 3 *πάντα δ' ἡπίστατο τὰ ἐν τῷ ἱρῷ ὅσα λόγου ἦν ἄξια ἔξέρξῃς, ὡς ἐγὼ πυνθάνομαι, ἀμείνον ἢ τὰ ἐν τοῖσι οἰκίοισι ἔλιπε.* Add Mart. IV 37 7 (to Afer, who is always telling of his investments here and everywhere) *teneo melius ista, quam meum nomen.*

„ „ Friedländer (III⁵ 402) cites Martial's taunts at the epics of his rival Statius V 53. VIII 3. IX 50. X 4. XIV 1.

„ 8 AEOLIIS RUPIBUS Strabo 57 • 123 • 129 • 256 • 267 • esp. 275—6.

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I 8 ANTRUM VULCANI Philostr. Apoll. v 16 § 2 *καὶ μηδ' ἐκεῖνος ὁ λόγος καίτοι δοκῶν εὐφημότερος εἶναι τιμᾶσθω, ὡς Ἡφαίστῳ μέλει τοῦ χαλκεύειν ἐν τῇ Αἴτνῃ καὶ κτυπεῖταί τις ἐνταῦθ' ὑπ' αὐτοῦ ἄκμων.* There are many other volcanos in the world, which no one thinks of peopling with giants and Vulcans.

„ 9 QUID AGANT VENTI Verg. g. I 462 *quid cogitet umidus auster.* cf. Pers. VI 12. In the Odyssey and the Nostoi tempests (the wrath of Poseidon, or in the Aeneid of Iuno) are main factors in the action cf. Aen. I 40—156.

„ „ 10 QUAS TORQUEAT UMBRAS AEACUS Ov. Ibis 187-8 *noxia mille modis lacerabitur* umbra *tuasque* | Aeacus *in poenas ingeniosus erit.* Sen. apocol. 14 15. Plato apol. 41ᵃ. Gorg. 524ᵃ. 526ᶜ.

„ 10 11 FURTIVAE AURUM PELLICULAE Stat. Th. II 281 *dirum Phryxei* velleris aurum. Aper bluntly asks a tragedian (Tac. d. 9) *cui bono est, si apud te Agamemnon aut* Iason *diserte loquitur?* Strabo 499 gives the rationalistic version of *τὸ χρυσόμαλλον δέρος*: the gold in the streams is caught *μαλλωταῖς δοραῖς.* Luc. somn. 1 *τὸ χρυσοῦν ἐκεῖνο κώδιον.*

„ 12 FRONTONIS Borghesi oeuvres III 382. Mommsen ind. Plin. s. v. *Catius.* PLATANI ind. Hehn Kulturpflanzen² 248—255.

„ 14 cf. VII 36—52.

„ 15 ET NOS...ET NOS Ov. am. II 4 5 odi, *nec possum cupiens non esse, quod* odi. III 15 15 culte.....culti. Iuv. IX 82 nullum...nullum.

„ FERULAE ind. s. v. *ferula.* Sandys on Eur. Bacch. 113. Used on gladiators Sen. apoc. 9 § 3; on Claudius by Caligula ib. 15 § 2 (both quoted on verse 44). Martian. Cap. § 224. See O. Jahn in Abh. d. K. S. Gesellsch. XII 1868, 288—296, a description of a school with a flogging scene (pl. I 3). cf. sat. VII 222 n. Liban. I 646. Sertorius said in jest (Plut. Pomp. 18 § 1) if he were not afraid of that old woman (Metellus), *νάρθηκος ἂν αὐτῷ δεῆσαι καὶ σκύτους ἐπὶ τὸν παῖδα τοῦτον* (P.). Hier. c. Rufin. III 6 (II 536ᶜ Ven. 1767) *nec tibi, ut dicis,* ferulas *adhibeo, neque athenogeronta meum scutica et plagis litteras docere contendo.* Aug. de discipl. chr. § 12 (VI 985ᶜ Gaume) *quare invisti in scholam, quare vapulasti et a parentibus ductus et fugitans et inventus attractus es et adductus extensus* (hoisted) *es? quare vapulasti? quare tanta mala in pueritia pertulisti? ut disceres. quid disceres? litteras. quare? ut haberetur pecunia aut ut compararetur honor et teneretur sublimitas dignitatis.* =a horse-whip Ov. a. a. I 546.

„ 16 on *suasoriae* and *controversiae* see Friedländer III⁵ 344—5. Schiller's Nero 562. On Sulla see Sil. XIII 858—860 *imperium hic primus rapiet: sed gloria culpae,* | *quod reddet solus nec tanto in nomine quisquam* | *exsistet, Sullae qui se velit esse secundum.*

„ „ 17 ALTUM DORMIRET Stat. s. v 3 36 *molle quiescis.* Luc. d. marin. 2 § 3 *βαθὺν ἐκοιμήθης.* Apul. met. v 1 pr. *dulce conquievit.*

„ 18 PERITURAE PARCERE CHARTAE Ov. tr. III 3 31 *quantum erat, o magni,* morituro parcere, *divi.* cf. ind. *pereo.* Symm. ep. IV 34 *mandari enim* peritura chartae *epistulas quereris.* Sen. n. q. VI 32 § 10 *horae sunt, quas perdimus. puta dies esse, puta menses, puta annos: perdimus illos, nempe* perituros. Liv. v 39 § 12 *facilem iacturam esse seniorum relictae in urbe utique* perituraе *turbae.* See on *charta* Birt (cited on 6) ind.

„ 19 20 CUR TAMEN HOC POTIUS LIBEAT DECURRERE CAMPO PER QUEM MAGNUS EQUOS AURUNCAE FLEXIT ALUMNUS Prop. III 1 (=II 10) 1—3 *sed tempus lustrare aliis Helicona choreis,* | *et* campum *Haemonio iam dare tempus* equo. | *iam* libet cet. Stat. s. v 3 149 150 *quantus equos pugnas-*

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que virum decurrere *versu* | *Maeonides.* Cf. Ov. a. a. I 39 40. 264. Tac. d. 39 *quo modo nobiles equos cursus et spatia probant, sic est aliquis oratorum* campus *per quem nisi liberi et soluti ferantur, debilitatur ac frangitur eloquentia.* Ov. rem. am. 398.

I 23 Hadrian killed a boar with one stab DCass. LXIX 10 § 3. cf. Priscillian ib. LXXVIII 21 f.

„ „ FIGAT APRUM IV 100. Ov. m. XIV 340 *indigenas* fixurus apros. Prop. II (III) 19 24. Catull. Verg. Ov. bell. Hisp. bell. Al. Sen. tr. Curt. Tac. Nemes. Claud. in Mühlmann col. 293. APRUM ind. *aper.* Suet. Tib. 72.

„ 27 CRISPINUS ind. TYRIAS Mart. II 43 7. III 82 7. VI 11 7—8. X 16 7. see Héron de Villefosse des coquillages à pourpre et des anciennes usines à teinture en Afrique, à propos d'une inscription découverte à... Fégousia par M. H. de V. Note de M. A. Papier (Bulletin de l'acad. d'Hippone, Bone 1879, n. 14 pp. 8—11). M. J. Girardin sur la pourpre de Tyr (cir. 1879). Barthélemy, note pour servir à l'histoire des purpuras. Paris (1883?). Hertzberg Gesch. Griechenl. u. d. Römern II 435 19. III 72—3. Movers die Phönizier III 258—262.

„ 28 AESTIVUM AURUM Sen. n. q. VII 31 § 2 *in omni articulo gemmam disponimus.* Tert. hab. mul. 9 *sinistra per singulos digitos de saccis singulis ludit.* Clem. recogn. VII 6 *quis servare anulos et indumenta quae assidue mutare debeam praeparabit?* AURUM a ring as VII 89. Ov. am. III 8 15.

„ 29 MAIORIS GEMMAE VII 140 *anulus ingens.*

„ 30 DIFFICILE EST SATIRAM NON SCRIBERE XI 17. Verg. g. II 257. Hor. a. p. 128. Ov. m. II 447 *heu quam* difficile est *crimen* non *prodere vultu!* cf. a. a. II 20. f. III 384. tr. I 1 91. Pont. III 5 51. IV 7 45. Sidon. ep. I 11 (11 also Baret) scribere *me* satiram *qui culpat, maxime princeps,* | *hanc rogo decernas aut probet aut timeat.*

„ 31 FERREUS ind. Tibull. I 2 67. 10 2. II 3 2. III 2 2. Blomfield gloss. Aesch. PV. 250. Liv. XXXIX 40 § 11 of Cato *in parsimonia, in* patientia *laboris...*ferrei *prope corporis animique.* Merguet lex. Cic. esp. Verr. V § 121 quis tam...ferreus? cf. Lael. § 87 f. quis tam *esset* ferreus? Seyffert-Müller ib. § 48 p. 333.

„ 33 DELATOR on L. Silanus see Borghesi oeuvres V 197—203; on informers generally Sen. ben. III 26 (under Tiberius). 27 (under Augustus). Tac. an. I 74. II 27—32. 50. III 25. 49. VI 7. Suet. Tib. 61. Dom. 10. Plin. pan. 45.

„ „ AMICI so Libo Drusus was denounced by his friend (Tac. an. II 27—32); Q. Vibius Serenus by his son (ib. IV 28—30).

„ 34 NOBILITATE Tac. h. I 2 nobilitas *opes omissi gestique honores pro crimine.* Friedländer cites Apul. fl. I 8 *ex senatoribus pauci nobiles genere.*

„ „ COMESA Obbar on Hor. ep. I 15 27 and 40. Jacob on Luc. Toxar. 16 f. Burm. anth. Lat. I 611. Lessing epigr. 34. Ribbeck fragm. com. ind. *comest.*

„ 37 SUMMOVEANT 'oust', 'supplant', a technical term of law. Quintil. decl. 374 *lex...quae abdicatis paterna bona negat, per omnia illos amovet. supervacuum namque erat, abdicatum* submovere, *qui alioqui perdiderat paternam domum.* Gai. II §§ 122. 176. 177 *quodsi neque cernat neque pro herede gerat, sane in universum* summovetur, *et substitutus in totam hereditatem succedit.* III §§ 66. 71. So *s. a legatis, a legatorum commodo* (Brisson and Dirksen).

„ 38 Mart. VII 57. NOCTIBUS Ov. am. I 8 73. 10 30.

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I 39 Mart. I 10. 58 5—6. II 26. IV 5 6. Ath. 612e. PROCESSUS ind. Plin. ep. VIII 6 § 3 *ambitio ergo et* procedendi *libido. sed quis adeo demens, ut per suum, per publicum dedecus* procedere *velit in ea civitate, in qua hic esset usus florentissimae dignitatis, ut primus in senatu laudare Pallantem posset?* [Quintil.] decl. 3 § 9 *aequum est tribuno militem parere: in diem sperare etiam* processus *potest, pro hoc merito accipiet fortasse vitem, ordines ducet et sub illo alii militabunt.* Burman on Ov. tr. I 9 40. dig. XXIV 1 41. cf. 42.

,, ,, BEATAE Cic. p. Tull. § 19. Varro l. l. V § 92. Hor. c. IV 9 45. ep. II 1 139 *fortes parvoque* beati. Sen. ep. 45 § 9. Plin. ep. III 7 § 2 l. 9 n. Plut. II 25e. Sen. rh. contr. 6 § 7 *inpotens malum est* beata *uxor. cum immensum pondus auri orba attulerit, cum pecunia arcas nostras oneraverit, quid aliud quam* beati *serviemus?* Mart. X 87 8 *certent muneribus* beatiores. Heusinger on Vechner Hellenolex. II 6 p. 498. Staveren on Nep. Ages. 8 § 2.

,, 41 Lampr. Heliog. 8 9. 12. 31. Sen. n. q. I 16 § 3. Mart. I 58.

,, ,, QUISQUE ind.

,, ,, AD MENSURAM Sen. n. q. III 28 § 6.

,, 43 PALLEAT Sen. de ira III 26 § 4. Jahn's Pers. p. 163.

,, 44 LUGDUNENSEM ARAM C. F. Walch de arae Augusti Lugdunensis situ in acta soc. lat. Ien. III 294 seq. Gruter inscr. pp. 13, 235. E. C. M. Daussigny notice sur la découverte des restes de l'autel d'Auguste à Lyon. Lyon 1863. 4to. Revue de philologie 1879 p. 51. Desjardins Gaules III 186—195. Lebègue inscription de l'ara Narbonensis (rev. archéol. N.S. XLIII, 1882). Claudius, like his nephew, ordered an orator who offended him to be thrown into the river (DCass. LX 33 § 8 the Tiber). R. Beer (spicilegium Iuvenalianum, Lips. 1885) 55—58 attests that P had originally *Lugudunensem*, and prints Holder's collection of many exx. of this form from coins, inscriptions and mss. The god Lugus was the celtic Mercury; his name appears also in Luguvallum (Carlisle). The first *u* is short also (i.e. it has not the accent) in the inscr. of Vichy (saec. 3 f. A.D.) in revue épigr. du midi de la France I n. 109 *coh*[ortis] XVII *Lugudúniensis.*

,, 45 QUID REFERAM Ov. am. I 5 23. II 6 43. III 6 33. 11 21. Pont. I 3 81. tr. II 397. Prop. III (IV) 19 17. Sen. ad Polyb. 15 § 1. ad Marc. 15 § 1. ep. 95 § 18. Stat. s. V 3 246.

,, ,, SICCUM IECUR Hor. epod. 5 37 *aridum iecur.* ind. *iecur.* On Tityus and Prometheus see Welcker Aeschyl. Trilogie 30 n.

,, 46 GREGIBUS COMITUM Cic. Att. I 18 § 1 *cum bene completa domus est tempore matutino, cum ad forum stipati* gregibus *amicorum descendimus.* so finn. I § 65.

,, 46 47 HIC...HIC Ovid Ibis 410 (408) *aequoris aspiciens* huius et huius *aquas.*

,, 47 PUPILLI VI 629. X 223 n. Pers. II 12—14. Cic. Verr. I § 153.

,, 47 48 DAMNATUS INANI IUDICIO Suet. Otho 2 *tantum potentia valuit, ut* damnatum repetundis *consularem virum, ingens praemium pactus, priusquam plane restitutionem ei impetrasset non dubitaret in senatum ad agendas gratias introducere.*

,, 48 QUID ENIM SALVIS INFAMIA NUMMIS? Pompon. com. 152 R (in Non. 18 15) *ego rumorem parvi facio, dum sit rumen qui impleam.* GRANG. Hor. S. I 1 66 67.

,, 49 MARIUS Plin. ep. VI 29 § 9. Mommsen ind. nom. in Keil's Plin. p. 418.

,, ,, BIBIT see the studied indifference of Umbonius Silio when dis-

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graced A.D. 44 (DCass. LX 24 § 6). So Suillius A.D. 58 Tac. XIII 43 *adempta bonorum parte...in insulas Baleares pellitur, non in ipso discrimine, non post damnationem fractus animo; ferebaturque* copiosa et molli vita secretum illud toleravisse. ib. III 17 fin. Lips. Plin. ep. IV 11 § 3 Domitian allowed Licinianus, *siqua posset, ex rebus suis raperet, ante quam bona publicarentur, exiliumque molle velut praemium dedit.*

I 49 50 DIS IRATIS Sen. n. q. II 59 § 4 iratis dis *propitiisque moriendum est.*

„ 51 VENUSINA LUCERNA Hor. s. II 1 7 *nequeo dormire.*

„ 52 seq. cf. anthol. Pal. XI 141 pleaders, whose brief concerns a lost ox, pig, goat, drag in Xerxes and Thermopylae. Mart. IV 29 7 8 (satire more attractive than tedious epics) *saepius in libro numeratur Persius uno, | quam levis in tota Marsus Amazonide.*

„ 54 MARE PERCUSSUM PUERO Sil. IX 325 *pes pedi, virque viro teritur.*

„ 55 LENO ind. Ov. am. I 4. III 4. a. a. II 539—558 esp. 545—6. anthol. Lat. 127 R 1—4 *Graecule, consueta* lenandi *callidus arte, | coepisti* adductor coniugis esse *tuae, | et quem forte procax penitus corraserat uxor, | consueras propria praecipitare domo.* Marquardt Privatleben 77 3. Apul. met. IX 27. Luc. Timon 16.

„ „ 56 ACCIPIAT, SI CAPIENDI IUS NULLUM UXORI dig. L 16 71 *aliud est* capere, *aliud* accipere. capere *cum effectu accipitur.* accipere, *et si quis non sic accepit, ut habeat.* Here the husband takes the legacy to satisfy the law, but passes it on to his wife.

„ 56 SPECTARE LACUNAR Sen. rh. contr. 9 § 11 *mensam et* lacunaria *sua*...intueri. cf. Sen. ep. 90 § 42. Muson. in Stob. fl. I 84 (I 38 18 Mein.) *τί δ' αἱ χρυσόροφοι στέγαι;* HSt. *φάτνωμα* (add Ios. bell. V 5 § 2. Eus. p. e. IX 34 § 5 p. 450c 451d. Phot. p. 128 15. CIG 3847 m).

„ 57 AD CALICEM Ov. her. 16 75—88. Tibull. I 2 21 22. 6 19—27.

„ „ VIGILANTI STERTERE NASO anth. Pal. V 43 5 6 to an adultress beating her face and weeping, because her husband has cast her out: 'wipe your eyes, my child, weep no more; we shall find another, *τὸν μὴ καὶ τὸ βλέπειν εἰδότα καὶ τὸ δέρειν.*' Petron. 22 f. stertere *tamquam olim dormientes coeperunt.*

„ 58 CURAM COHORTIS Philologus XLI 485. Marquardt Staatsverw. II[1] 356 8. SPERARE *spes* prospect of promotion. Mommsen in Renier mél. d'épigr. p. 239. CIL V (1) 543 (Friedländer).

„ 59 Hor. s. I 2 56 *patrium mimae* donat *fundumque Laremque.*

„ „ PRAESEPIBUS Suet. Nero 22. Hdn. VI 7 § 10 *ἡνιοχείαις καὶ τρυφαῖς προσέχοντος.* CARET of the loss of a good III 56 *somno.* VIII 5 *naso.*

„ 61 AUTOMEDON Varro sat. Men. 257 B (Non. p. 79) Automedo *meus, quod apud Plotium rhetorem bubulcitarat, erili dolori non defuit.* Friedländer I[6] 516. Luc. merc. cond. 35 *Ἀδώνιδες Τάκινθοι.*

„ 62 Liv. XXXIX 42 § 9 *ut obsequium amatori* iactaret.

„ 63 CERAS Le Blant les actes des martyrs p. 9. Combefis Asterii orat. p. 209. Herm. Hugo de prima scribendi origine c. 10 p. 81 with Trotz (Utr. 1738).

„ 64 QUADRIVIO ind. *quadrivium.* Orelli inscr. 3844.

„ 65 HINC ATQUE INDE VIII 195 *inde atque hinc.* XIV 12 13 *inde...hinc.* Mühlmann (s. v. *hinc* 1193 fin.) has *hinc inde* (Tac. Suet. Plin. ep.), *hinc et inde* (Suet. Mart.), *hinc...inde* (Tac. Mart.). Plin. pan. 22 § 4 *alacrem* hinc atque inde *populum.* cf. id. *inde* 634 f. 635. Prisc. perieg. 52 hinc atque inde. Hand Tursell. III 365—6.

„ 66 SUPINO Ov. a. a. I 487 *sive illa toro* resupina *feretur.*

„ 67 on forgery see Schiller's Nero 151—2. DCass. LXI 7 § 6.

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I 67 Friedländer (Bursian Jahresber. XIV 175) reads *signator falso, qui*, taking *falso* as adv. I still think that *signator, falso* is right. True, *signator* alone cannot mean 'forger', but it is defined by the relative clause.

„ 68 ind. *anulus.* FECERAT 'sic Pithoeanum secuti scripserunt editores omnes praeter Ribbeckium, qui sano ductus iudicio *fecerit* praetulit formam aliis iisque haud contemnendis testibus probatam. nam *fecerit* a librario codicis X e textu suo depromptum lemmaque praefixum esse codicum P et S consensus ostendit, accedit auctoritas librorum f V, testimonia codicum Servii, Vallae, Danielis qui *fecerit* legerunt omnes. elegantius dici coniunctivum perfecti post *nonne libet implere* et *feratur* nemo non videt, melius etiam respondere sermoni Iuvenaliano docuit Kiaer l. c. p. 209 not.' (BEER); but K in reality supports *fecerat*, cl. IX 96 *qui modo secretum* commiserat, *ardet et odit.* X 272 *quae post hunc* vixerat. I retain *fecerat.*

„ 69 MATRONA POTENS so Hor. a. p. 116.

„ 70 (p. 118) the *medicus servus* and his poisons Plin. XXIX § 20. See ind. s.v. *poisoners.* Beckmann Gesch. d. Erfind. I² (1786) 257—288 on 'poudre de succession,' a euphemism for 'slow poison.' Luc. d. mort. 4 § 2. Philostr. soph. I 21 § 4.

„ „ RUBETAM Notes and Queries 6 S. VI 398. Marquardt Privatleben 67 1. 'PSV lemmaque glossae Keilianae praebent RUBETA qua pusilla mutatione facta verum demum colorem inducit imago' (BEER).

„ 72 NIGROS EFFERRE ind. s.v. *niger.* AV. ill. 54 § 10 *obvoluto capite* elatus, *ne* livor *in ore appareret.* Manil. IV 71 *ex ipsis quidam* elati *rediere sepulchris.* MARITOS Apul. met. II 27.

„ 73 74 AUDE ALIQUID BREVIBUS GYARIS DIGNUM, SI VIS ESSE ALIQUID VI 557 *praecipuus tamen est horum, qui saepius exul.*

„ „ BREVIBUS GYARIS cf. X 16 n. on Longinus. Lipara DCass. LXXVI 6 § 3. cf. 5 § 3. Capreae LXXII 4 § 6. Sicily Hdn. III 13 § 3. Philostr. Apoll. VII 8 § 1 Orfitus and Rufus, suspected of plotting against Domitian, *ἐς νήσους καθειρχθησαν.* VIII 5 § 4 *διὰ δὲ τοὺς ἁλιτηρίους τούτους ἀπολώλασι μὲν αἱ πόλεις, πλήρεις δ' αἱ νῆσοι φυγάδων, ἡ δ' ἤπειρος οἰμωγῆς, τὰ δὲ στρατεύματα δειλίας, ἡ δὲ ξύγκλητος ὑποψίας.* Philo leg. ad Gai. 43 (II 595 fin. M) some looked on banishment as a godsend (*ἔρμαιον*) having expected death from Caligula. Yet after a short time, for no cause, he would send soldiers to despatch them *τοὺς ἀρίστους καὶ εὐγενεστάτους ζῶντας ὡς ἐν πατρίσι ταῖς νήσοις, καὶ τὴν ἀτυχίαν εὐτυχέστατα φέροντας ἀθρόους ἀναιρεῖ.* On the desolation of the Greek islands see Hertzberg Gesch. Griechenl. III 36. With the general thought cf. Solin. 40 § 3 *Herostratus,* ut nomen memoria sceleris extenderet, *incendium nobilis fabricae manu sua struxit, sicut ipse fassus est, voto adipiscendae famae latioris.*

„ 74 ALIQUID XII 110. PROBITAS LAUDATUR ET ALGET paneg. in Pison. 121 probitas cum paupertate iacebit. Translated by Massinger fatal dowry II 1 (Gifford) Pontalier *loq.* 'in this partial avaricious age, What price bears honour? virtue? long ago It *was but praised and freezed;* but now-a-days, 'Tis colder far, and has nor love nor praise.'

„ 75 CRIMINIBUS DEBENT HORTOS cet. Plin. pan. 45 pr. *et priores quidem principes excepto patre tuo, praeterea uno et altero et nimis dixi, vitiis potius civium quam virtutibus laetabantur, primum quod in alio sua quemque natura delectat, deinde quod patientiores servitutis arbitrabantur quos non deceret esse nisi servos.* horum in sinum omnia congerebant. HORTOS the parks engrossed the soil of Italy (K. Woksch, der röm. Lustgarten. Leimeritz 1881. Progr. pp. 1—22). Plin. ep. III 19

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§ 3 n. pp. 243—4. Obbar on Hor. ep. I 14 42 p. 223 n. Plin. XXI e.g. §§ 64—69. Mart. III 58 2—4, 45—51. XII 31.

I 75 PRAETORIA ind. MENSAS, ARGENTUM Mart. cited III 51 n.

„ 76 ARGENTUM VETUS Sil. XI 279 Dr. Plin. ep. III 1 § 9 n. 6 § 3 n. Sen. ad Helv. 11 § 3 antiquis *nominibus artificum argentum nobile.* Plin. XXXIII §§ 4. 157 *habuit et Teucer crustarius famam.* XXXVII § 12 *caelatum argentum* came in after the victories of L. Scipio (B.C. 190) and Cn. Manlius (B.C. 189).

„ 77 NURUS CORRUPTOR AVARAE Fortunat. cited VIII 145 n. Sen. rh. exc. contr. VIII 3 'infamis in nurum.' Gossip against Perikles Ath. 589d.

„ 78 SPONSAE TURPES Serv. Aen. X 79 GREMIIS ABDUCERE PACTAS *id est sponsas: nam ante usum tabularum matrimonii cautiones sibi invicem emittebant, in quibus spondebant se consentire in iura matrimonii, et fideiussores dabant.*

„ „ PRAETEXTATUS ADULTER X 308. Cic. Catil. II § 4 *Tongilium mihi eduxit, quem amare in praetexta coeperat.* § 23. Suet. Aug. 5 Cas. 56. Scipio saved his father's life in battle, while yet *praetextatus* (Sen. ben. III 33 § 1. Flor. II 6 § 10). Mart. II 47. 49. Marquardt Privatleben 122, 125—131 (age of assuming the *toga virilis*). Flor. Verg. orat. an poeta XLIII 12 Jahn of a schoolmaster praetextatis *inperare.* Auson. Mosella 403 praetextati *celebris facundia ludi.*

„ 79 NATURA NEGAT Tac. XV 42 *quae* natura denegavisset. Coripp. Ioh. praef. 33 *quos doctrina* negat, *confert victoria* versus. Maximiani el. 5 (Bährens p. l. m. V 342) 54 *quod* natura negat, *reddere nemo potest.*

„ 79 80 SI NATURA NEGAT, FACIT INDIGNATIO VERSUM QUALEMCUMQUE POTEST Bücheler in Rhein. Mus. XXXV 391—2 habet ipse versus notam mediocritatis, consulto numeros poeta fecit artis minimae quales doctus et 'iunctura callidus acri' vates nullus admisisset. *o* finalem antiquos non corripuisse praeterquam in iambicis nemo nescit, horum licentiam Augustea aetate imitari coeperunt cretica ut quae pedes in versu singulos explerent, itaque *potio pensio quaestio ultio* in hexametris iam legebantur sine offensione. molestiora quadrisyllaba erant talia *cenatio cunctatio damnatio occasio,* correpta a Iuvenale ubi ad finem versus properat in pede quinto, unum *occasio* etiam in quarto (XIII 183). molestissima vel propter ambitum contrarium carminis articulis verba quinque syllabarum, quae binos pedes complectuntur nec locum in versu habent nisi si antecedant pedem ultimum. *indignatio* semel repetitum est a Iuvenale in extrema primi libri satura idemque emollitum sic *nequa indignatio desit* V 120: in altero libro *admiratio desperatio permutatio* (VI 646 367 653), in reliquis nulla exempla inveniuntur. *trepidatio* atque huius modi nomina Iuvenalis vitavit omnino, quamvis frequentaret *trepidi* et *trepidantis* vocabula.

„ „ FACIT VERSUM, QUALES EGO VEL CLUVIENUS Plin. ep. I 16 § 5 facit versus, quales *Catullus aut Calvus.*

„ 82 SORTES Sil. I 416. Apul. met. IX 8. Macrob. Sat. I 7 § 28 from Varro. Hor. a. p. 403. cf. 219. Marquardt röm. Alterth. IV 103.

„ 84 like scoffs VII 212. X 355. XIII 38—52. XVI 5.

„ 85 Aug. civ. Dei XXI 3 (II² 490 29 D). Hor. ep. I 6 12 Obbar and Reid in Wilkins. the verse is cited by Dracont. satisf. 15 quicquid agunt homines, *bona tristia prospera prava* (Bücheler).

„ 86 DISCURSUS Sen. brev. vit. 7 §§ 6 7.

„ 87 ET QUANDO VI 342 et *quis tunc hominum contemptor numinis?* Aen. I 48. VI 806 (Kiaer). Hand II 491—2.

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I 87 88 both end with *quando* cf. III 166—7 n. VI 146—7. VII 143—4. XIII 33 34 (Kiaer).

„ 88 AVARITIAE PATUIT SINUS Hier. ep. 123 § 15 *auro* sinum expandimus.

„ 89 90 'Nor do our gamesters lay their purses down, But set their trunks at play.' COMITANTIBUS VII 107 n. Mart. I 2 2 *comites* (libellos). XIV 188 1.

„ 90 TABULAE Mart. XIV 17 'tabula lusoria.'

„ 92 FUROR Sen. ep. 99 § 5. ben. IV 19 § 1. n. q. III 18 § 3 fin.

„ 95 96 PRIMO LIMINE Aen. II 485 *in* limine primo.

„ 97 TREPIDAT, NE XIV 64 trepidas, ne. For the rhythm Kiaer compares V 20 *sollicitus ne.* VI 36. 279 280 *aut equitis. dic,* | *dic.* XIII 150.

„ 99 A PRAECONE VOCARI Sen. ep. 19 § 11 *alioquin habebis convivas, quos ex turba salutantium nomenclator digesserit. errat autem, qui amicum in atrio quaerit, in convivio probat.* Hier. ep. 22 § 32 (II 117[b]) *cum ad agapen* vocaverint, praeco *conducitur.* Luc. Nigrin. 24 'imagine my feelings, when I see a professed philosopher, especially when advanced in years, mixing with a crowd of flatterers, acting as a body-guard to some man in office, and *τοῖς ἐπὶ τὰ δεῖπνα παραγγέλλουσι κοινολογούμενον*'. Aristid. or. 45 (II 400 D=III 513 C=II 308 Jebb) *κἂν τοῖς προθύροις καλινδοῦνται, πλείω τοῖς θυρωροῖς συνόντες ἢ τοῖς δεσπόταις αὐτῶν.* Patrons demanded of their freedmen the doles they received (Wallon II 418).

„ 100 TROIUGENAS e.g. Glabrio (Hdn. II 3 § 4). Preller-Jordan röm. Myth. I[3] 100.

„ 102 LIBERTINUS Friedländer I[5] 348—9. Sen. n. q. IV pr. § 7. EGO ADSUM elision in same place also III 110. X 87. XIII 151. XIV 276.

„ 104 MOLLES IN AURE FENESTRAE III 132 *in legione tribuni.* VI 228 *virides in limine ramos.* VII 107. 145. VIII 61. X 136. XI 80. XV 50 (Kiaer). Syrian slaves Petron. 22 n. (I 102 b Burm.). FENESTRAE ind. *earrings.* N. and Q. 5 S. VIII 361—4.

„ 106 PURPURA MAIOR Plut. qu. Rom. 81. Savaro on Sidon. ep. I 9 p. 70. lampoon in Suet. Caes. 80 *Gallos Caesar in triumphum ducit, idem in curiam.* | *Galli bracas deposuerunt,* latum clavum *sumpserunt.* Petron. 76 pr. *accepi patrimonium* laticlavium.

„ 108 CORVINUS Borghesi oeuvres V 531.

„ 109 generic plural Plin. ep. III 21 § 5 n. Hier. ep. 58 5. 60 5

„ „ on the gardens of Pallas see Friedländer I[5] 86 1.

„ „ LICINIS Friedländer I[5] 76. Desjardins Gaules III 183. 277 3. Sidon. ep. V 7 (=V 11 Baret) seems to have this passage in view: *hi sunt, quorum comparationi* [read *-e*] *digitum tollerent* [cf. *cedat* here] *Narcissus Asiaticus Massa Marcellus Carus* Licinus et Pallas. Mart. III 31 6.

„ 110 SACRO Plut. qu. Rom. 81 fin. The tribune Haterius Agrippa prevented by his intercession the scourging of actors (Tac. an. I 77); a like interposition of the tribune Antistius rebuked by the senate (XIII 28 pr.); A.D. 16 intercession of a tribune on behalf of citizens guilty of sorcery (DCass. LVII 15 § 9). Thrasea forbad the tribune Arulenus Rusticus to intercede on his behalf (Tac. XVI 26). Mommsen StR. II[2] 298, 316—7.

„ „ NEC CEDAT HONORI Aen. III 484 nec cedit honori. HONORI Henry Aeneidea III 136.

„ 111 Marquardt Privatleben 169.

„ 113 PECUNIA Prop. IV 7 (=IV 8=III 8) 1.

„ „ worship of wealth 88. III 131—185. VI 292—300. XIV 107—331. Prop. III (IV) 13 esp. 48—50 *aurum omnes victa iam pietate colunt.* | *auro*

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pulsa fides, auro venalia iura, | *aurum lex sequitur, mox sine lege pudor.* Ov. f. I 195—8. Petron. 14. 44. 88.

I 115 abstract divinities Conybeare and Howson St Paul 1^1 382 n. 4. Eur. Bacch. 370 Sandys.

,, ,, 116 Claud. in Rufin. I 52—3 Concordia Virtus | *cumque* Fide *Pietas.*

,, 116 SALUTATO Vitr. IV 5 § 2 *si circum vias publicas erunt aedificia deorum, ita constituantur uti praetereuntes possint respicere et in conspectu* salutationes *facere.* Friedländer (Bursian Jahresber. XIV 1880 180) conjectures that there may have been a stork's nest in the temple of Concord in the Forum as well known as the raven's nest in the temple of Castor (Plin. h. n. X § 120). So schol., Holyday, Dryden. I never thought (as Fr. supposes) of any other Concordia. C. L. Roth (Jahrbb. f. Philol. LXXXI, 1860, 437—9): the relative clause describes the attribute of a temple of Concord, and the attribute, by a common figure of speech—*templum* desertae Cereris—is transferred to the deity of the temple. *quae crepitat Concordia = C. cuius templum crepitat = templum in quo crepitatur.* On the temple of Concord see Burn Rome and the Campagna 90—92. With the position of *Concordia* in the relative clause Kiaer compares II 41. VII 45 46. 170. VIII 264—5. XIV 85.

,, 117 SUMMUS HONOR Luc. V 383—4 summo *dictator* honori | *contigit et laetos fecit se* consule *fastos.* Stat. s. IV 1 26 27 *lucemque a consule ducit* | *omnis* honos. Ov. Pont. IV 4 25. Consuls crowding the levees of Seianus Iuv. X 90 n.

,, 119 HINC TOGA, CALCEUS HINC chiasmus as in Hor. s. I 1 17 18 hinc *vos,* | *vos* hinc. On *κάλτιος* see Cobet collectan. 513—4.

,, 120 FUMUS ind. DENSISSIMA LECTICA XIII 215 densissima *ruga.* Sil. I 500. Dissen on Tibull. I 3 27. 9 68. Obbar on Hor. ep. I 17 59.

,, 126 VEXARE (eam) VI 347 *pone seram, prohibe.* 220 *audi.*

,, 127 DISTINGUITUR Plin. ep. III 1 § 1 n.

,, 128 Hor. ep. I 7 68 *mane domum.* s. I 1 101 Heind. ind. *salutatio.*

,, ,, IURISQUE PERITUS APOLLO Kirchner (on Hor. s. I 9 78) rightly, with Ruperti (and Grangaeus), sees here (Plin. h. n. VII § 183 cited) the Apollo in the forum of Augustus, and not (as Burn Rome and the Campagna 175 n. 9) the Palatine Apollo.

,, 129 TRIUMPHALES Plut. Rom. 16 § 16 all the triumphal statues of Romulus in Rome were on foot; those of others on *quadrigae.*

,, 130 NESCIO QUIS statue to an Iberian DCass. LXIX 15 § 3. TITULOS Ov. her. 2 67—74. ARABARCHES ind. Schürer neutest. Zeitgesch. (1874) 627—8.

,, 131 NON TANTUM ind. *non.* Ov. am. I 4 63 *oscula iam sumet: iam* non tantum *oscula sumet.* II 5 59. Another formula for *cetera quis nescit?* Plin. ep. III 14 § 1 n. MEIERE Wilmanns inscr. 2730. anthol. 1312 Meyer (Burm. anth. II p. 145).

,, 132 VESTIBULIS Sen. cons. ad Polyb. 4 § 2 *alium* [torquet] semper vestibulum obsidens turba.

,, 134 schol. III 250 *pulmentaria portant secum comparata ex sportula.*

,, 137 ORBIBUS Plin. XVI §§ 66. 68. Petron. 119 27—31 Bücheler *ecce Afris eruta terris* | *ponitur ac maculis imitatur vilius aurum* | citrea mensa *greges servorum ostrumque renidens,* | *quae sensum trahat. hoc sterile ac male nobile lignum* | *turba sepulta mero circum venit.* Pers. I 52—3. Plut. Lycurg. 10 § 1. Marquardt Privatleben 297—301, 702. Remember the Hamilton sale.

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I 138 COMEDUNT Ath. 166d. Plut. II 199b n. 21. Cic. fam. IX 20 f. *bona tua.* Sen. ep. 122 § 14.

„ „ PATRIMONIA VII 113. X 13. XII 50 51 n. XIV 116. 229. Sen. ben. VII 9 § 4 *non satis muliebris insania viros subegerat, nisi bina ac terna* patrimonia *auribus singulis pependissent.* Won in trade Sen. n. q. II 38 § 2.

„ 139 PARASITUS C. Beaufils de parasitis apud veteres 1861. 8vo. QUIS FERAT VII 147. cf. V 164. II 24 *quis tulerit?* VI 166 *quis ferat?* Ov. am. I 13 26. Vopisc. cited on III 61.

„ 140 LUXURIAE SORDES XIV 124. oxymoron XIV 120—1 *beati pauperis.* Plin. ep. III 9 § 2 n. Sen. vit. beat. 20 § 4 *non* sordide *nec maligne.* brev. vit. 15 § 3. Kiaer compares with *luxuriae sordes = luxuriam sordidam* I 10. II 4. 143. III 118. 304. IV 6. 39. 72. V 9. 11 sordes *farris canini.* 153. VI 40.

„ „ GULA II 34 vitia *ultima.*

„ 140 141 TOTOS APROS Ath. 129b at the wedding-feast of the Macedonian Karanos there was served to each guest (to be taken away) a silver-gilt dish containing a boar, stuffed with all manner of delicacies.

„ 141 PONIT ind. APROS, ANIMAL ind. (pp. 412, 415) under *apposition.* Liv. V 47 § 3 *ne* canes *quidem, sollicitum* animal *ad nocturnos strepitus.* Apul. de deo Socr. 8 f. aves terrestre animal. Eus. mart. Pal. 12 pr. *καμήλων ἀλόγου καὶ τῇ τοῦ σώματος φύσει σκολιωτάτου ζῴου.* Hier. ep. 82 9 *noverit nos* homines *esse,* rationale animal. On boars as a dish see Petron. 40 with the comm. Sen. brev. vit. 12 § 1. Macrob. Sat. III 13 § 13 *porcum Troianum...aliis inclusis animalibus gravidum, ut ille Troianus equus gravidus armatis fuit.* Lips. poliorc. IV 1 (opp. III 332). Plato rep. 373c.

„ 142 DEPONIS AMICTUS in the *ἀπόθεσις, ἀποδυτήριον* or *spoliarium* (dressing-room) Marquardt Privatleben 272; where the clothes were guarded by *capsarii* (ibid. 143) from the numerous *fures balnearii* (ibid. 273).

„ 143 Lucr. VI 799—801.

„ „ CRUDUM PAVONEM many admirable protests against dietetic excess in Seneca (Haase's ind. *crudus, epulae, luxuria*) e.g. ep. 95 §§ 15—28. 119 §§ 13 14. On the dietetic use of emetics see Daremberg's note (Oribase II 829—832). The peacock indigestible (vol. V 169 16, I 224 4). So the *μήτρα* (*vulva, sumen* I 223 9). Orib. declares that emetics are needless to those who live by rule (*τοῖς εὐτάκτως ζῶσι*) and take exercise (III 182 3). Sen. ad Helv. 10 § 3 *vomunt ut edant, edunt ut vomant, et epulas, quas toto orbe conquirunt, nec* concoquere *dignantur.* ind. to Plin. h. n. *cruditas.* Aretaeus I 16 names omission of customary vomiting as one cause of cachexia. Dr Adams in his excellent commentary on Paulus Aegineta I 73 (vol. I pp. 107—110) enumerates the ancient authors on dietetics, commending Galen as not yet superseded. Aug. c. D. XXI 4 sent away from table at Carthage a slice from the breast of a peacock, and found after the lapse of a month, and then of a year, that it was shrunk and dry, but not putrid. Heliogabalus had dishes of peacocks' tongues Lampr. 20 § 5 (imitated in a wedding breakfast at a Rothschild's some years ago) and heads (ib. § 6).

„ 144 HINC SUBITAE MORTES verb omitted with *inde* (I 168. III 236. XIV 173), *unde* (I 150. II 127. IX 8. XIV 56).

„ 144—5 see journal of philol. XIII (1885) 231—2.

„ 145 IT PER CUNCTAS CENAS Ov. f. I 15 per *laudes* ire *tuorum.* Tac. d. 32. Quintil. *per totas—omnes—singulas* (Bonnell lex. p. 285 fin.). FABULA Plin. ep. I 13 § 2 *plerique in stationibus sedent tempusque audiendi*

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fabulis *conterunt.* Suet. Aug. 70 pr. *cena quoque eius secretior in* fabulis *fuit.*

I 147 ULTERIUS ind. IX 38 *quod tamen* ulterius *monstrum, quam mollis avarus?* Ov. her. 17 28. Our author's pessimism (XIII 26 n.) is overdrawn. Hear a contemporary, assuredly no flatterer: Tac. Agr. 3 *nunc demum redit animus: sed quamquam primo statim* beatissimi saeculi ortu *Nerva Caesar res olim dissociabiles miscuerit, principatum ac libertatem, augeatque quotidie* felicitatem temporum *Nerva Traianus.* cf. an. III 55 f. h. I 3 pr. (BOISSIER).

,, 149 IN PRAECIPITI ind. *in.* VELIS ind.

,, 150 SINUS ind. DICAS P^1 *dices* which Beer receives, cl. VI 473. VIII 163. XII 125. But none of these is 2 pers. sing. I retain *dicas.*

,, ,, the figure *occupatio* as VIII 163—5.

,, 151 INGENIUM PAR MATERIAE Ov. tr. II 335—6 *divitis* ingenii *est immania Caesaris acta | condere,* materia *ne superetur opus.* GRANG.

,, ,, PRIORUM Plin. ep. III 4 § 5 n. Mart. X 72 Veritas returns to earth after the fall of Domitian.

,, 152 Dürr die Majestätsprocesse unter dem Kaiser Tiberius. Heilbronn 1880. 4to.

,, 153 SIMPLICITAS Plin. ep. III 4 § 9 n. Sen. rh. contr. 30 § 8 patience of Metellus, Cato, Pompeius, Brutus, under lampoons and accusations.

,, ,, CUIUS cet. L. Müller (Lucil. dub. 12 p. 160) reads – ⏑ ⏑ – *cuius* (monosyllable) *non audebo dicere nomen?*

,, 154 REFERT Tac. a. IV 33 *antiquis scriptoribus rarus obtrectator, neque* refert *cuiusquam, Punicas Romanasve acies laetius extuleris: at multorum, qui Tiberio regnante poenam vel infamias subiere, posteri manent.*

,, ,, MUCIUS Roby introd. to the study of Justinian's digest xcviii—c. Lucil. VI 30 31 M *qui te bonu' Iuppiter, inquit, | Crasso Muciu' cum cenabat.*

,, 155 PONE Hor. c. IV 1 20. 8 8. TIGELLINUM even Mart. III 20 16 can trample on the dead favorite *impudici balneo* Tigellini.

,, ,, TAEDA Hertzberg Gesch. Griechenl. II 280 15. Eus. h. e. VI 41 §§ 5—8. 15. 17. 21. Commodus (Vulcat. Avid. Cass. 13 § 6) ordered the descendants of Avidius Cassius *omnes vivos incendi.*

,, 157 relative supplied in another case Munro on Lucr. VI 52.

,, ,, Euseb. cited on X 361 ad fin. I now with Grangaeus, Gesner, Heinrich, interpret this verse of the *uncus* (X 66 n.). Stanley ms. 'int. eos qui cremandi trahebantur per harenam.' Borghesi oeuvres V 532 cites Philo in Flacc. 9 (II 527 M): the Alexandrian mob fell upon the Jews with fire and sword; without mercy they burnt men, women and children. When fire-wood ran short, they used brushwood, rather stifling their victims with smoke, than burning them; many bodies lay about half-burnt. Then follows: *πολλοὺς δὲ καὶ ζῶντας τοῖν ποδοῖν τὸν ἕτερον ἐκδήσαντες κατὰ τὸ σφυρόν, εἷλκον ἅμα καὶ κατηλόων ἐναλλόμενοι, θάνατον ὠμότατον ἐπινοήσαντες, καὶ τελευτησάντων, οὐδὲν ἧττον ἀτελεύτητα μηνιῶντες, βαρυτέρας αἰτίας τοῖς σώμασιν ἐπέφερον, διὰ πάντων, ὀλίγου δέω φάναι, τῶν τῆς πόλεως στενωπῶν κατασύροντες, ἕως ὁ νεκρὸς δορὰς σάρκας ἵνας ὑπὸ τῆς τῶν ἐδάφων ἀνωμαλίας καὶ τραχύτητος περιδυφθείς, καὶ τῶν ἠνωμένων μερῶν τῆς συμφυΐας διαστάντων καὶ διασπαρέντων ἀλλαχόσε ἄλλων, ἐδαπανήθη.* The same story in fewer words leg. ad Gaium 19 fin. (II 564 M). Grang. cites Lykophr. 263 (of Achilles drawing Hektor through the plain) *λευρᾶς βοώτης γατομῶν δι' αὐλακος.* To the conjectures in Jahn add that of Ptolomaeus Flavius, who (reading *deducat*) carries the line below 159 (*vehatur et deducat*). As a makeshift we might read (if the rhythm may be pardoned): *et latum media* SVLCVM VNCVS *ducet harena.*

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cf. VII 48 49 *tenuique in pulvere* sulcos ducimus. In Plin. pan. 33 § 3 (cited) the *uncus* goes with *ignes*, as in Sen. de ira III 3 § 6 *circumdati defossis corporibus* ignes *et cadavera quoque trahens* uncus. Friedländer in his review of my book (Bursian Jahresber. XIV 175) reads with Jahn[2] *deducis:* 'Iuv. here can have reproduced Verg. g. I 114 *deducit harena* only by changing the 3rd person into the 2nd, for what draws a furrow in the sand, cannot surely be the torch (the body burning upright at the stake) but only *die geschleifte Leiche.*' I agree entirely with the last remark; but when Fr. explains the change of fut. to pres. (*lucebis... deducis*) from the influence of the presents *ardent, fumant*, I appeal to Madvig's invincible confutation of the sequence *lucebis et deducis* (Meinertz also Zeitschr. f. Gymn. 1874 233 thinks the change of tense possible). Dean Merivale (trans. of Cambr. philolog. soc. I 1881 12) prefers the conjecture (Dobree adv. II 387) *dant lucis.* Rigault would have every one with him if *iam ecce* were expressed in Iuv. He says: 'ardebis in tunica molesta, et iam ecce raptaris per mediam harenam, ut pice oblitus et impactus unco flammeris.' schol. 'addictus enim cum per harenam traheretur, sulcum corpore suo fecit.'

I 158 DEDIT Hor. ep. II 1 115. ACONITA Varro sat. 496 Bü. (in Non. pp. 406, 422) *nunc quis patrem decem annorum natus non modo aufert sed tollit—nisi* veneno? Luc. somn. 26 pr. VEHATUR verbum huic rei usitatum GRANG. citing Suet. Cl. 28. Mart. IV 51 2. So *vector.*

,, 159 PLUMIS Friedländer III[5] 21. Prop. IV 7 (=IV 8=III 8) 50.

,, 161 ACCUSATOR ERIT QUI DIXERIT the interpretation given in my first edition (a. e. [ei] q. d. =*si quis dixerit*) is still held, e. g. by Nägelsbach-Müller lat. Stilistik[6]. § 90 3 a p. 259, who cites Garatoni (in Halm p. 59) on Cic. in Vatin. § 12 and adds Cic. dom. § 51 *poena est* (ei) *qui receperit.* legg. II § 21 *quique non paruerit,* (ei) *capital esto.* Heinrich cites Bos-Schäfer ellips. 364, 899. Add Phaedr. V 3 12. Staveren and Bremi on Nep. X 8 § 4. But I adhere to the natural view (the subject of *erit* antecedent to *qui*). So the contrast is far more forcible: 'the innocent exclamation "here he is!" to this conscience-stricken sinner, sounds like an accusation, arousing his deadly hatred.' The names of Holyday, Adrien de Valois and Dryden might save this rendering from contempt. For a commentary see Tac. an. I 74 *quia vera erant, etiam dicta credebantur.* DCass. LVII 23. esp. Sen. contr. 30.

,, ,, VERBUM R. Beer spicil. Iuv. 60 '*verbum* mera coniectura est; P enim praebet *versum* cum quo fere concinit quod fragmenta Vindobonensia habent *versu,*' which Goebel approves, 'who had said in his verses only, without naming him,' an interpretation justly rejected by Beer, who continues, 'quam explicationem ut probarem a me impetrare nequivi; arridet vero Hartelii quam mecum communicavit coniectura *versus* (*abgewandt*)=*secum.*' This seems to me impossible; *verbum,* if a conjecture, has all the marks of certainty.

,, ,, HIC EST ind. *hic.* Ov. amor. III 1 19 20 *saepe aliquis digito vatem designat euntem | atque ait* 'hic hic est *quem ferus urit Amor*'. Plaut. capt. 783 Br.

,, 162—4 epics less dangerous than satire Hor. s. II 1 10—46. cf. I 4 22—38. So Pliny (ep. II 3 § 5) contrasts the harmless goodnature of the *scholasticus* Isaeus, with the cunning of pleaders in the courts: § 6 *schola et auditorium et ficta causa res* inermis innoxia *est.* Tac. d. 2 Curiatius Maternus was said *offendisse potentium animos* by his tragedy Cato, and there was *per urbem frequens sermo* about it; 3 *nihilne te, Materne, fabulae malignorum terrent, quo minus offensas Catonis tui ames?* Can you

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not strike out what has given offence, and publish *Catonem non quidem meliorem, sed tamen securiorem?* 10 *cum praesertim ne ad illud quidem confugere possis, quod plerisque patrocinatur, tamquam minus obnoxium sit offensae poetarum quam oratorum studium. effervescit enim vis pulcherrimae naturae tuae, nec pro amico aliquo, sed, quod periculosius est, pro Catone offendis.* I know that Cato's words will be applauded by the audience and repeated everywhere. *tolle igitur quietis et securitatis excusationem, cum tibi sumas adversarium superiorem.* Let us content ourselves with the private controversies of the day, *in quibus si quando necesse sit pro periclitante amico potentiorum aures offendere, et probata sit fides et libertas excusata.*

I 164 MULTUM QUAESITUS HYLAS see ind. cf. Serv. Aen. I 619. Müller Dorians II 12 § 7. Hermes XVIII (1880) 30 31. Strabo 564 after telling the legend: *καὶ νῦν δ' ἔτι ἑορτή τις ἄγεται παρὰ τοῖς Προυσιεῦσιν καὶ ὁρειβασία, θιασευόντων καὶ καλούντων Ὕλαν, ὡς ἂν κατὰ ζήτησιν τὴν ἐκείνου πεποιημένων τὴν ἐπὶ τὰς ὕλας ἔξοδον.* The hackneyed theme attracted Dracontius c. 2 'Hylas' (Bährens p. l. m. V 129). With the whole passage cf. Mart. X 4 cited on ver. 52. On the risk of writing history see Plin. ep. III 5 § 5 n. p. 85. Two leading Greeks were driven to commit suicide, because their ancestor Theophanes (as a friend of Pompeius and deified by the Greeks) aroused the jealousy of Tiberius (Tac. an. VI 18).

,, ,, SECUTUS ind. *sequor.*

,, 166 RUBET ind. FRIGIDA MENS Lucr. IV 1060 frigida *cura.* Sil. II 338—9 *licet formidine turpi* | frigida *corda tremant.*

,, 167 TACITA SUDANT PRAECORDIA CULPA belongs to the relative clause cf. III 215—6 (Kiaer).

,, 169 Madvig also (advers. I 79) reads *anime;* but Adrien de Valois and Friedländer (in his review of my book) *animo.* Rigault cites Laevius erotopaegnion IV (fr. in Weichert poet. Lat. rell. p. 44, Priscian XI 19) *meminens Varro* corde volutat, and Gratian (in Aus. grat. act. § 43) *cum de consulibus in annum creandis solus* mecum volutarem.

,, 171 TEGITUR sepulcrale verbum de humatis GRANG. citing Aen. X 904. Ov. tr. III 3 46. Sen. Oed. 66, and *contego* from Plaut. and Cic.

,, ,, Varro cited on v 55. cod. Theod. IX 17 6. Voet. ad dig. de sepulcro viol. [XLVII 12] 2 (II 1005—6). Bingham antiq. XXIII 1. Exception in favour of St Meletius A.D. 381 (Sozom. h. e. VII 10). Greg. Naz. or. in Melet. II p. 25 ver. 1581. Le Blant les actes des martyrs 213—4. lex col. Iul. Genetivae c. 73 (ephem. epigr. III 94) *ne quis intra fines oppidi coloniaeve, qua aratro circumductum erit, hominem mortuom inferto neve ibi humato neve urito neve hominis mortui monimentum aedificato* under a penalty of 5000 sesterces (Mommsen ib. 110). Herald. advers. I 6. Cic. Tusc. V § 65. Intramural interment at Sparta Plut. Lycurg. 27 § 1.

III Samuel Johnson, in notes to his 'London', gives the verses of our satire which he imitates.

,, 1 CONFUSUS troubled Plin. ep. III 10 § 2 n. Ov. am. III 9 15 *nec minus est* confusa *Venus moriente Tibullo.* Pont. I 3 3.

,, 2 VACUIS desolation of Samnium Strabo 253. cf. Hertzberg Gesch. Griechenl. II 193—4. Liv. XXXIX 3 §§ 4—6. XLI 8 § 2. SEDEM FIGERE priap. 63 1 *parum est mihi, quod hic* fixi sedem? GRANG. CUMIS ind.

,, 3 DESTINET Plin. ep. III 5 § 20 n.

,, ,, UNUM CIVEM DONARE SIBYLLAE Plutarch's reason (vit. Demosth. 2 § 2) for dwelling at Chaeroneia, 'that it might not become smaller than it was.' Grat. cyneg. 35 *Aeolia de valle* Sibyllae. [Aristot.] mirab. ausc. 95.

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III 4 BAIARUM XII 80 n. ind. Cic. XI 199 Baiter. Hor. ep. I 15 3 4 Obbar. ib. 11—13. Tibull. III *5* 3. Ov. a. a. I 255—8. Ellis on Catullus p. 344. Pauly I² 2239—40. Dissolute life there Prop. I 11 2 Burm. (pp. 113—6), ibid. 27—30 (cf. on the sea-side generally Hor. ep. I 15 18—21). III (=IV) 18 2. The *atriensis Baias relegatus* (Petron. 53) was not banished far (from Cumae), nor to a solitude. Stat. s. I 5 60. III 2 17. IV 3 26. Sil. VIII 539. XII 113—5. anth. Lat. ind. p. 366 Riese. Plin. h. n. II § 227. XXXI §§ 4 5. Among the luxuries which ruined Hannibal's troops at Capua Livy (XXIII 18 § 12) names *balinea*. Flor. II 6 goes farther (§ 21) Capua was Hannibal's Cannae. § 22 *invictum Alpibus, indomitum armis, Campaniae (quis crederet?) soles et tepentes fontibus Baiae subegerunt*. So Prud. c. Symm. II 740. Frequented by Augustus (Suet. 16. 64), Tiberius (id. 6), Caligula (id. 19. Ios. ant. XVIII 7=9 § 2. cf. Philo leg. ad Gai. 29), Nero (Suet. 27. 31. 34), Hadrian, who died there (Spartian. 25 §§ 5 6. Capitol. Ant. Pius 5 § 1. id. Ant. phil. 6 § 1. AV. Caes. 14 § 12), Alexander Severus (Lamprid. 26 §§ 9 10), Tacitus (Vopisc. 7 § 6. cf. 19 § 5). Fronto p. 17 Naber. Athalaric's description in Cassiod. var. VIII 6. On the bathing see Celsus II 17 pr. (III 21 p. 107 2 Dar. the name is now erased). Vitruv. II 6 § 2. Not mentioned in Galen. Many of the ancient authorities are given at length by Cluver. Italia pp. 1119—21. Zell's 'Baiae, a Roman watering-place' (Ferienschriften I 139—154) is very slight. The Saracens, the malaria, and Louis XII of France, depopulated *Baja;* the so-called temples of Diana, Mercury, and Venus, are remains of *thermae* and *frigidaria*.

„ „ AMOENI Tac. XV 55 *liberales semper epulas struxisse* amoenam *vitam et duris iudicibus parum probatam*.

„ 5 SECESSUS Sen. ben. IV 12 § 3. Plin. ep. III 5 § 14 n.

„ 9 recitations Schiller's Nero 566 seq. Rohde d. griech. Roman (1876) 304 seq. As here the poets are more terrible than falling houses and conflagrations, so anth. Pal. XI 131 *οὔτ' ἐπὶ Δευκαλίωνος, ὕδωρ ὅτε πάντ' ἐγενήθη, | οὔθ' ὁ καταπρήσας τοὺς ἐπὶ γῆς Φαέθων, | ἀνθρώπους ἔκτεινεν ὅσους Ποτάμων ὁ ποιητής | καὶ χειρουργήσας ὤλεσεν Ἑρμογένης. | ὥστ' ἐξ αἰῶνος κακὰ τέσσαρα ταῦτ' ἐγενήθη, | Δευκαλίων, Φαέθων, Ἑρμογένης, Ποτάμων*. Add to reciters (pp. 174—5) Terence (Suet. v. Ter. p. 28 8 R) *scripsit comoedias sex. ex quibus primam Andriam cum aedilibus daret, iussus ante Caecilio* recitare *ad cenantem cum venisset, dicitur initium quidem fabulae, quod erat contemptiore vestitu, in subsellio iuxta lectulum residens legisse, post paucos vero versus invitatus ut accumberet cenasse una, dein cetera percucurrisse non sine magna Caecilii admiratione*. Ammianus (Liban. ep. 983, written to Ammianus at Rome, 'where it would have been a great thing to live even in silence, and listen to the words spoken by others. For Rome maintains many orators who follow in the track of the ancients. But as we learn from those who come from you, *αὐτὸς ἡμῖν ἐν ἐπιδείξεσι ταῖς μὲν γέγονας, ταῖς δὲ ἔσει, τῆς συγγραφῆς εἰς πολλὰ τετμημένης καὶ τοῦ φανέντος ἐπαινεθέντος μέρος ἕτερον εἰσκαλοῦντος. ἀκούω δὲ τὴν Ῥώμην αὐτὴν στεφανοῦν σοι τὸν πόνον, καὶ κεῖσθαι ψῆφον αὐτῇ, τῶν μέν σε κεκρατηκέναι, τῶν δὲ οὐχ ἡττῆσθαι. ταῦτα δὲ οὐ τὸν συγγραφέα κοσμεῖ μόνον, ἀλλὰ καὶ ἡμᾶς, ὧν ἐστιν ὁ συγγραφεύς. μὴ δὴ παύσῃ τοιαῦτα συντιθεὶς καὶ κομίζων ἐκεῖθεν εἰς συλλόγους, μηδὲ κάμῃς θαυμαζόμενος, ἀλλ' αὐτός τε γίγνου λαμπρότερος καὶ ἡμῖν τοῦτο δίδου*. For a citizen so distinguished is an ornament to his country'). P. 176 (l. 20 up) criticism invited Mart. V 80. P. 176 (l. 14 up) Sen. ep. 52 § 9 cited on VII 44. P. 177 the audience at recitations, see esp. Epikt. III 23. P. 178 applause Quintil. X 1 § 17 l. 35 n. Synes. Dion p. 62ᵃᵇ 'once in a company I had

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a classic in my hands and was entreated to read it for all to hear. I did so, adding here and there, and throwing in explanations, not, *μὰ τὸν λόγιον*, after deliberate study, but as they came to my thoughts and tongue: *καὶ δῆτα θόρυβος ἦρθη παλὺς καὶ κρότος ἐρράγη*, as they praised the author, and not least for my additions.' Eus. h. e. VII 30 § 9 Firmilian's vanity in church, '*βῆμα μὲν καὶ θρόνον ὑψηλὸν ἑαυτῷ κατασκευασάμενος*, smiting his thigh, stamping on his tribune, rebuking and reviling those who do not applaud nor wave their handkerchiefs as in theatres, nor shout aloud, starting to their feet, like the men and women of his party, but as in God's house listen with decency and order.' P. 178 recitations burdensome to the hearers Cic. ad Att. II 2 § 2 *coniurasse mallem, quam restitisse coniurationi, si illum mihi audiendum putassem.* Ov. a. a. II 507—8 *sed neque declament medio sermone diserti,* | nec sua non sanus scripta poeta legat. Phaedr. IV ad fin. 'poeta ad Particulonem' 7—9 commend, if not my wit, my brevity, which deserves the more credit, *quanto poetae sunt molesti validius.* Mart. III 45. 50. IX 83. XI 52 16. anth. Pal. XI 140. 143 Pluto shuts the door against the rhetor Marcus; one Cerberus is enough in hell. If he must needs declaim, let him take Ixion and Tityus and the lyric poet Melito as his audience. No worse company can pester me, until the grammarian Rufus descends with his solecisms. P. 179 recitations at feasts Plut. qu. conv. I 4 3 § 2 p. 621. § 9 p. 622ᵃ. P. 180 l. 5 biographies recited Plin. ep. III 10.

III 10 TOTA DOMUS REDA COMPONITUR UNA Sen. ep. 87 § 2 cum paucissimis servis, quos unum capere vehiculum potuit, *sine ullis rebus, nisi quae corpore nostro continebantur, ego et Maximus meus biduum iam beatissimum agimus.* The carriage took the family up at the gate because of the police restrictions on street traffic (x 36 n. ad fin.). Bassus started from the same gate in a *reda* full of vegetables of all kinds, thrushes, a hare, a sucking pig, which he was exporting to the country. *urbem petebat Bassus? immo rus ibat* (Mart. III 47). A rich man drove from his house in the suburbs to the place (Galen XI 299 K) *ἔνθα τῶν ὀχημάτων ἀποβαίνειν εἰσὶν εἰθισμένοι.* Sen. ben. VII 5 § 3 let for hire. Among Maximin's feats of strength (Capitol. Max. 6 § 9) *iam illa prope in vulgi ore sunt posita, quod*... redam *onustam solus moveret.* Friedländer I⁵ 60—63. On the *reda* Marquardt Privatleben 711—2.

„ 11 MADIDAM CAPENAM R. Burn in journ. of philol. X 2. Jordan Topogr. d. St. Rom I (1878) 227—231. II (1871) 380. 615.

„ 12 HIC UBI NOCTURNAE NUMA CONSTITUEBAT AMICAE VI 531 *en animam et mentem,* cum qua di nocte loquantur! arg. Ov. met. IV fab. 4 of Pyramus and Thisbe constituerunt *itaque ut matutino ad monumentum Nini regis sub arborem morum convenirent ad amorem.* cf. Ov. am. II 17 18 (creditur) *Egeriam iusto concubuisse Numae.* Aug. c. D. VII 35 Numa, having no authentic revelation of prophet or angel, was fain *hydromantian facere,... ut in aqua videret imagines deorum vel potius ludificationes daemonum, a quibus audiret, quid in sacris constituere atque observare deberet.* see Varro ibid.

„ 13 SACRI FONTIS Ciofan. ad Ov. met. II 464. Ov. f. III 261. Kepsalides Reise durch Italien I 117 seq.

„ 14 Schürer die Gemeindeverfassung der Juden in Rom in der Kaiserzeit 1879. Friedländer III⁵ 576 n. 3 a Jewish cemetery has been found, where Iuv. stood, by the Appian road, outside the *porta Capena.* On FAENUM see Sen. (IV 116 n.); on COPHINUS Wetstein on Matt. 14 20. Theophr. char. 4 fin. Plut. Cat. min. 32 § 1.

„ 16 ARBOR VI 544 cited on 14.

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III 17 EGERIAE ind. Schwegler I 548. 558.

„ 18 19 QUANTO PRAESENTIUS ESSET NUMEN AQUAE R. Beer spicileg. Iuvenal. 64 'P non *praesentius* sed tantum *praes* /// /// /// /// praebet litteris ultimis erasis. recte tamen *praesentius* restitui cum loci ratio tum cod. Vindob. ostendit, qui hoc loco unus omnium librorum correctura non infectus est. atqui verbis vulgo traditis alia subest interpolatio: exhibet enim P *aquis* a prima manu conscriptum aptum illud fonti qui antro includitur; orta est mutatio ex voce *praestantius* qua intrusa dativus non habuit quo referretur.'

„ 19 NUMEN AQUAE Preller-Jordan röm. Myth. I³ 57—59. 86. Verses 18—20 remind one of the protests of Wordsworth and Ruskin against the desecration of the lake country (cf. the fate of loch Katrine and Thirlmere). The Reatini in a like spirit resisted the proposed works on the *lacus Velinus* and the Nar Tac. an. I 79 *optime rebus mortalium consuluisse naturam, quae sua ora fluminibus, suos cursus, utque originem, ita fines dederit; spectandas etiam* religiones *sociorum,* qui sacra et lucos et aras patriis amnibus dicaverint: *quin ipsum Tiberim nolle prorsus accolis fluviis orbatum minore gloria fluere.* Every one will remember Pliny's letter (VIII 8) on the Clitumnus.

„ 20 VIOLARENT Gataker on Antonin. VI 30 pr. Verg. g. II 466 *nec casia liquidi* corrumpitur *usus olivi.* Pers. II 64 Jahn. MARMORA TOFUM Mitford cites Sidon. c. XXII 226 *nec exesum supplebunt* marmora tofum.

„ 21 HIC TUNC UMBRICIUS Cic. Verr. I § 66. II § 94 hic tum *repente Pacilius.* Cluent. § 56 hic tum *Fabricius.* ib. §§ 73. 76. cf. § 51. Sest. § 25 hic tum *senatus sollicitus.* Phaedr. V 10 6 hic tunc *venator.* I 14 5 Burman. Bremi on Nep. 18 4 § 3. Serv. Aen. X 345 HIC CURIBUS *hoc est 'tunc'.*

„ 21 22 QUANDO ARTIBUS HONESTIS NULLUS IN URBE LOCUS Plin. ep. II 20 § 12 ἀλλὰ τί διατείνομαι *in ea civitate, in qua iam pridem* non minora praemia, immo maiora, nequitia et improbitas quam pudor et virtus habent? Mart. IV 5 *vir bonus et* pauper *linguaque et pectore* verus [ver. 41], | quid tibi vis, urbem qui, Fabiane, petis? | *qui nec* leno [ver. 156] *potes nec comissator haberi* | *nec pavidos tristi voce citare reos;* | *nec potes* uxorem [ver. 110] cari corrumpere amici, |... *vendere nec vanos circum Palatia fumos,* | plaudere [ver. 42. 86—108] *nec Cano,* plaudere *nec Glaphyro:* | unde miser vives? 'homo certus, fidus amicus' [ver. 137—146]— | *hoc nihil est: numquam sic Philomelus eris.* On *artibus* see Tac. an. VI 7 *sanctissimis Arruntii* artibus.

On the whole context Grangaeus: 'mera est imitatio Plaut. merc. 836—841 *ego mihi alios deos penatis persequar, alium Larem,* | *aliam urbem, aliam civitatem: ab Atticis abhorreo.* | *nam ubi mores deteriores increbrescunt in dies,* | *ubi qui amici, qui infideles sint nequeas pernoscere,* | *ubique id eripiatur, animo tuo quod placeat maxume,* | *ibi quidem si regnum detur, non cupitast civitas.*'

„ 23 Bücheler (in Rhein. Mus. XXIX 636—7) 'Lepida Vmbricii sententia *res hodie minor est here quam fuit, atque eadem cras deteret exiguis aliquid* non potest non deformata esse mendo. Nam *eadem* res deterere sibi aliquid absurde dicitur, urbs autem sicui posse videatur intellegi commemorata in versu superiore nec pronomini illi vis sua maneat et sententiae retundatur acumen. ignorarunt opinor librarii *cras* pro nomine positum ut τὴν αὔριον tam audacter aut paulo etiam audacius quam a Persio *ecce aliud cras egerit hos annos* (Priscianus XVIII § 298) et

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cum nomen aliud requirerent, *atq. eadem* fecerunt ex *atq. adeo.* quae particula et apte argumento praeponitur graviori et saepe adhibita est ab Iuvenale.' When Prof. Bücheler raised this objection years ago at Bonn, I thought he was seeking *nodum in scirpo*, and I think so more and more, the more I consider the verse. Why may not an estate, less today than yesterday, rub off, wear away, waste, something tomorrow from its little remnant? *Eadem* is *gleichfalls, zugleich*, as in Cic. Brut. § 273 cited by Klotz *oratio splendida et grandis et* eadem *in primis faceta.* The emphatic *atque adeo* is quite out of place. Friedländer (Bursian's Jahresber. III 214) rejects it. Markland, I must confess, is also puzzled: 'quis potest construere? mihi videtur excidisse versus post *cras.* Priscianus p. 1011 citat quemadmodum hic legitur.' Mart. IV 7 1 5 6 has *here* and *hodie* twice.

III 24 25 PROPONIMUS ILLUC IRE Hor. s. II 6 99 *ambo* propositum *peragunt* iter. GRANG.

,, 25 Badham 'Iuv. is fond of describing places by a periphrasis, in which he makes some allusion to their mythological reputation 117—8. I 10. XII 70—74.' FATIGATAS UBI DAEDALUS EXUIT ALAS to dedicate them to Apollo Ov. m. VIII 260—1 *iamque* fatigatum *tellus Aetnaea tenebat* | Daedalon. id. her. 17 (18) 49 *nunc daret audaces utinam mihi* Daedalus alas. Aen. I 689 690 alas exuit of Cupid. The wings (*remigium alarum*) of D. became to rationalists (*velorum alae*) sails, the invention of D., who by their means escaped the oarsmen of Minos (Paus. IX 11 § 4 cited by Böttiger). cf. Phanodicus in Serv. Aen. VI 14. Plin. h. n. VII § 209 *vela* [invenit] *Icarus, malum et antennam Daedalus.* Sil. XII 89—103 ending *audaces* exuit alas. Sall. h. II 4 D (in Serv. Aen. VI 14) *Daedalus vero primum Sardiniam, ut dicit Sallustius, post delatus est* Cumas.

,, 26 DUM NOVA CANITIES Hor. c. I 9 17 *donec virenti* canities *abest.*

,, ,, PRIMA SENECTUS from 45 to 60 (age of *seniores*) Censorin. 14 § 2 (after 60, *senes*). cf. Tubero in Gell. X 28 § 1.

,, 27 DUM SUPEREST LACHESI QUOD TORQUEAT technical terms στρέφειν (περιστρέφειν) τὸ νῆμα, τὴν κρόκην, *fila* (*stamina*) *pollice* (*manu, digitis*) *versare* or *torquere* (Blümner Technologie.. der Gewerbe... Leipzig 1875, I 114 who cites exx. from Ov. Tibull. Sen. Petron. Sil. Apul. Hier.).

,, 28 NULLO DEXTRAM SUBEUNTE BACILLO Apul. met. V 1 *summa laquearia citro et ebore curiose cavata* subeunt *aureae columnae.*

,, 29 CEDAMUS PATRIA II 131—2 cede *severi* | *iugeribus campi.* cf. Hor. epod. 16. Tac. XIII 47 fin. cedere patria *iubetur.* ib. II 34 *inter quae L. Piso ambitum fori, corrupta iudicia, saevitiam accusatorum accusationes minitantium increpans, abire se et* cedere urbe, *victurum in aliquo abdito et longinquo rure testabatur.* Tiberius, personally and by his friends, brought him from his purpose. IV 21 Piso's rashness was not forgotten or forgiven.

,, 30—57 Iuv. mixes together breaches of moral law and of conventional decorum as Tac. an. IV 62. XIV 13—16.

,, 30 QUI NIGRUM IN CANDIDA VERTUNT Ter. Ph. 771 *eis nunc praemiumst, qui recta prava faciunt.* Pers. I 110 *per me equidem sint omnia protinus* alba. Many proverbs (see Wander Sprichwörter-Lex. *schwarz*) e.g. 'schwarz bleibt schwarz.' 'Black stones will never grow white.' 'Aethiops non albescit.' 'Einem schwarz für weiss vormachen.' 'Schwarz weiss nennen.' 'Schwarz für weiss.'

,, 31—38 QUIS FACILE EST...CONDUCERE cet. ἐργολάβοι. Hor. ep. I 1 77 *pars hominum gestit* conducere *publica,* others hope to rise by fortune-

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hunting or usury. FLUMINA PORTUS Friedländer I⁸ 277 understands this of the farmers of tolls.

III 32 SICCANDAM ELUVIEM Hier. in Eph. c. v 12 (VII 674ᵉ, Ven. 1769) *in urbibus eos qui aliquid commisere flagitii videmus vel bestias alere vel secare marmora vel* mundare spurcitias cloacarum *vel praeesse gladiatoribus et fundendo reorum sanguini destinari.* Plin. XXXVI § 6 redemptor cloacarum. Epaminondas, when made telearch (aedile) from envy, raised to great honour (Plut. praec. ger. reip. 15 § 2 p. 811) *τὴν τελεαρχίαν, οὐδὲν οὖσαν πρότερον, ἀλλ' ἢ περὶ τοὺς στενωποὺς ἐκβολῆς κοπρίων καὶ ῥευμάτων ἀποτροπῆς ἐπιμέλειάν τινα.* With like patriotism Agrippa B.C. 33 (DCass. XLIX 43 § 1) voluntarily undertook the aedileship, and at his own cost restored the public buildings and streets, and cleared out the sewers, passing through them in a boat to the Tiber. A.D. 39 Caligula (ib. LIX 12 § 3) seeing mire in the streets, ordered it to be cast on the clothes of Vespasian, then aedile; afterwards interpreted as an omen of his future elevation; he was destined to reform the state, which he found in confusion. Lips. de magnit. Rom. II 6 refers to the chrysargyrum, a tax (among other things) on excrements, imposed on every man, woman and child, abolished by Anastasius (Cedren. I 626—7 Bonn. Constantin. Manasses 3087—90).

,, 33 PRAEBERE CAPUT V 172. Hegesipp. bell. Iud. I 23 § 1 *Pompeio interfecto, qui dum arma Caesaris fugit spadoni Aegyptio* caput *suum amputandum* praebuit, *conversae res.* praebuit *tamen ea patientia* caput. dig. I 5 5 § 1 *servi autem in dominium nostrum rediguntur aut iure civili aut gentium: iure civili, si quis se maior viginti annis ad pretium participandum venire passus est.* Plaut. Curc. 482 *in Tusco vico ibi sunt homines* qui ipsi sese venditant.

,, ,, DOMINA VENALE SUB HASTA Sen. cons. ad Marc. 20 § 5 if Cicero had died B.C. 63 or after his daughter's death, *non vidisset strictos in civilia capita mucrones nec divisa percussoribus occisorum bona, ut etiam de suo perirent, non* hastam *consularia spolia vendentem.*

,, ,, DOMINA HASTA Mart. and Ov. Pont. IV 5 5 and am. II 14 16 domina *urbs.* am. II 5 30 domina *manus.* Stat. s. IV 2 6 domina *mensa.* Mart. III 31 3 domina *arca.*

,, 34 35 CORNICINES ET MUNICIPALIS HARENAE PERPETUI COMITES II 118. a college of cornicines inscr. Rheni 731. Friedländer (II⁵ 345) compares CIG 3675

οὐκέτι χαλκελάτου φωνὴν σάλπιγγος ἀκούων
οὐδ' ἀνίσων αὐλῶν, κέλαδον λαῶν ἀνεγείρω.

cf. Stat. s. V 3 138—9 of his father *inde frequens pugnae nulloque ingloria sacro | vox tua.*

,, ,, MUNICIPALIS HARENAE at Fidenae an amphitheatre hastily reared by one Atilius (Tac. an. IV 62) *libertini generis, . . . non abundantia pecuniae nec* municipali *ambitione, sed in sordidam mercedem,* fell, A.D. 27, crushing 20,000 (Suet. Tib. 40) or 50,000 (Tac. 63) spectators in its ruin.

,, 35 BUCCAE XI 34 n. cf. XIV 10 n.

,, 36 MUNERA NUNC EDUNT II 148. Tac. an. IV 63 *cautumque in posterum senatus consulto, ne quis gladiatorium* munus ederet *cui minor quadringentorum milium res.* The best commentary on the text ib. XV 34 (cited on V 46).

,, 37 OCCIDUNT so of Cerdo (who exhibited gladiators Mart. III 16. 59) ib. 99 3 4 *cur ludere nobis | non liceat, licuit si* iugulare *tibi?* cruelty of the spectators Sen. de ira I 2 § 5. Aug. conf. VI 13. Prud. hamart. 368—373. Luc. Demon. 57 (the Athenians ought not to institute gladiatorial

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shows, so long as the altar of Pity stands). Plut. Flamin. 18 §§ 4—7. Hertzberg Gesch. Griechenl. II 252 73. 253 80. INDE REVERSI ruined by the cost, or rather still continuing their filthy trade.

III 38 CONDUCUNT FORICAS ind. s. v. *forica*. dig. XXII 1 17 § 5 *foricarii*. Marquardt StV. II 270 9 and 10 (following another interpretation of the schol. *alii tabernas dicunt foro vicinas*) understands a rent paid to the *fiscus* by the boothkeepers, and farmed to *publicani*. Furnaletto (in Forc.) understands a warehouse at Ostia, and the payment a *dogana di transito*. cf. lexx. *forica, foricula, foricularium*. Rodbertus (cited by Friedländer I[5] 277 2) rightly understands Iuv. 'vom Pachten von Abtrittssteuern.' The other renderings give no climax. See Friedländer III[5] 151—2 'Das Latrinenwesen in Rom.' Arcad. p. 98 24 φορειὰ ὁ βόρβορος.

„ 39 EX HUMILI Caes. Ov. *ex humili loco*. Sall. Quintil. *h. l.* subst. Cic. Tusc. II § 5 *oratorum quidem laus ita ducta* ab humili *venit ad summum*. Spartian. Sever. 18 § 11 *huius dictum est, cum eum* ex humili *per litterarum et militiae officia ad imperium plurimis gradibus* Fortuna *duxisset: 'omnia' inquit 'fui et nihil expedit.'* MAGNA AD FASTIGIA RERUM Aen. I 342 *summa sequar* fastigia rerum. Vell. I 11 § 6. II 128 § 2. Sen. ben. VI 30 § 3 *monstrabo tibi, cuius rei inopia laborent* magna fastigia. brev. vit. 4 § 1. tranq. 10 § 6. cons. Marc. 4 § 4. Tac. an. III 56. XIV 54 f. h. I 15. Manil. I 40 *proxima tangentes* rerum fastigia *caelo*.

„ 39 40 XIV 262—4 n. Schmidt Denk- u. Glaubensfreiheit 257 has many references (from Hor. Prop. Petron. Mart. cet.) to shew the prevalent belief in the power of Fortune under the empire e.g. Iuv. VII 190—3. 197. X 52. XIII 86 seq. XIV 314 seq. A favorite of Fortune Sen. rh. contr. 34 § 22 Timagenes *ex captivo cocus, ex coco lecticarius, ex lecticario usque in intimam amicitiam Caesaris felix*. Vulcat. Avid. Cass. 14 § 8 *audisti praefectum praetorii nostri philosophi ante triduum quam fieret mendicum et pauperem, sed subito divitem factum*.

„ 40 VOLUIT FORTUNA IOCARI VII 197—8 n. XIV 262 n. Sen. tranq. 11 § 5 Fortuna *illa, quae* ludos *sibi facit*. Stanley cites anth. Pal. X 80 (where see Boissonade) παίγνιόν ἐστι τύχης μερόπων βίος, οἰκτρὸς, ἀλήτης, | πλούτου καὶ πενίης μεσσόθι ῥεμβόμενος. | καὶ τοὺς μὲν κατάγουσα πάλιν σφαιρηδὸν ἀείρει, | τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς ἄδην κατάγει. Ovid complains of upstarts am. III 8 9 10 *ecce recens dives parto per vulnera censu | praefertur nobis sanguine pastus eques! tr.* IV 10 8 *non sum* Fortunae *munere factus eques*. Hor. c. III 29 49—52. Claud. in Eutr. I 23—25 *sic omnia volvis? | hoc regni,* Fortuna, *tenes? quaenam ista* iocandi *| saevitia?* Boet. cons. II 1.

„ 41 QUID ROMAE FACIAM Mart. III 30 1 quid Romae, *Gargiliane,* facis? X 10 3 *hic ego* quid faciam? Pers. I 12. Gifford cites Cowley's version of Mart. IV 5 (cited on 21 22) and imitations of this satire from Wyatt's epistle to Poynes.

„ 41 42 LIBRUM LAUDARE 9 n. pp. 177—8. cf. XIII 32 n. Hor. a. p. 426—433. ep. I 19 35—40. Mart. I 49 37—40. VIII 76. Lucian adv. indoct. 20 you are persuaded by flatterers not only that you are handsome and loveable, but a sage and orator and historian without a peer; and you buy books to confirm the truth of their commendations. They say that you also recite speeches to them at dinner, κἀκείνους χερσαίων βατράχων δίκην διψῶντας κεκραγέναι, καὶ μὴ πίνειν, ἢν μὴ διαρραγῶσι βοῶντες. Epikt. III 23 § 13 τὸν δεῖνα δὲ πρῴην οὐκ ἐπῄνεις παρὰ τό σοι φαινόμενον;

„ „ LIBRUM LAUDARE ET POSCERE Arntzen (before his Arator, 1769 sign. * * * *) prints a note from the mss. Arator read a specimen of his work April 6 A.D. 544 to pope Vigilius; who, at the request of 'all

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scholars' ordered that it should be read publicly in St Peter's *ad vincula*. A great crowd of 'religious' and lay folk came together: *atque eodem Aratore recitante distinctis diebus ambo libri quattuor vicibus sunt auditi, cum unius medietas libri tantummodo legeretur, propter repetitiones assiduas, quas cum favore multiplici* postulabant. The 4 days (in April and May) are specified. Plin. ep. v 10 (11) § 3 (to Suetonius) *patere me videre titulum tuum, patere audire describi legi venire volumina Tranquilli mei.* VII 4 § 9 (of a volume of his own hendecasyllables) *legitur describitur etiam et a* Graecis *quoque, quos latine huius libelli amor docuit, nunc cithara nunc lyra personatur.* IX 1 § 2 *quamvis enim legeris multis legendosque dederis.* 25 § 2 *lusus et ineptias nostras legis amas* flagitas.

III 43 Tac. XI 13 of Claudius: *lege lata saevitiam creditorum coercuit, ne* in mortem parentum *filiis familiarum faenori darent.* cf. Suet. Vesp. 11. dig. XIV 6 1 pr. inst. IV 7 § 7 *saepe onerati aere alieno creditarum pecuniarum, quas in luxuriam consumebant, vitae parentum insidiabantur.* Sen. n. q. III 18 § 6 *nemo videre mortem patris sui sustinet, quam optavit.*

„ 45 INSPEXI Lamprid. Heliog. 8 § 2 *cum* inspiceret *exta puerilia.* Julian (Amm. XXII 1 § 1) consulted entrails and birds with doubtful response. § 2 *eique tandem haruspicinae peritus Aprunculus Gallus orator . . nuntiavit eventus* inspectu *iecoris, ut ipse aiebat, praedoctus.* Mühlmann *inspicio* col. 1131 n. 2 pr.

„ 46 NORUNT Stanley and Markland ms. *norint*, with the inferior mss. cf. Cic. Tusc. II § 42 *sitne igitur malum dolere necne, Stoici* viderint.

„ 48 MANCUS of the hand dig. in lexx. EXSTINCTAE DEXTRAE on the gen. see Plin. ep. III 5 § 8 n. Plaut. Men. 100 Brix *ipsus* escae maxumae. Plin. h. n. VIII § 71 *rhinoceros* unius *in nare* cornus.

„ 49 CUI a pyrrich as in the sapphic line Sen. Tro. 855 *mittat et donet* cuicumque *terrae.* Markland '*cui* notatur ut disyllabon. et quare non, *cŭi* et *cūi*, ut *mihi* et *mi*? vetus et verus nominativus erat *cŭis*, ut opinor. quae noto, ut inde quaeratur de loco desperato Hor. c. I 32 14 ad lyran: *o laborum | dulce lenimen, mihi cumque salve | rite vocanti:*— ut, inquam, quaeratur an legi possit, *cuicumque salve | rite vocanti.*'

„ 50 II 61 *tu nube atque* tace, *donant arcana cylindros.* Aen. XII 666—7 aestuat *ingens | uno in corde* pudor *mixtoque insania luctu.* Pers. III 43.

„ 51 NIL TIBI SE DEBERE PUTAT cet. I 75 76 n. Mart. VI 50 1—4 *cum coleret puros nuper Telesinus amicos, | errabat gelida sordidus in togula. | obscenos ex quo coepit curare cinaedos, | argentum mensas praedia solus emit.* IX 83 3 4 *multum oculi, sed* plus *aures* debere *fatentur | se tibi, quod spectant qui recitare solent.* GRANG.

„ 54 Bücheler (Rhein. Mus. XXIX 1874 637) 'miror inprudentiam poetae si summas divitias ante oculos positurus ab aureis fluminibus Tagi avertit nos in umbras ac silvas, nec *opaci omnis harena Tagi* ipsum scripsisse arbitror sed *opimi*, quemadmodum *aurea* a Martiale *vocatur divitis unda Tagi* (X 16 4). saepe autem librarii in versuum clausulis vocabula similiter incipientia ac diverse desinentia permutarunt (cf. IV 67. VII 80 al.).' Friedländer would accept this conjecture (Bursian Jahresber. III 214), if *opacus* cannot mean 'opaque', thick with the gold. Many years ago I convinced myself that it must mean 'shady'. But *harena* needs no further definition than the *aurum* following. What Fr. desiderates is expressed by Sil. XVI 560 *qua Tagus auriferis pallet* turbatus harenis. It is an old controversy: 'an credam Lubino, qui *opacum* turbulentum dicit, propter auriferas harenas? apage Germani haud germanam interpretationem. *opaci* enim est umbris arborum obscuri.' GRANG.

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III 56 PONENDAQUE PRAEMIA SUMAS Sen. ep. 90 § 30 (of the sage) ponenda *non* sumeret. Hor. s. II 2 129—135.

„ 57 TIMEARIS 113.

„ 58 QUAE GENS Mart. spect. 3 1 2 quae *tam sepulta est*, quae gens *tam barbara, Caesar,* | *ex qua spectator non sit in urbe tua?* ACCEPTISSIMA most welcome: superl. also Plaut. Liv. Iust. Curt. VII 2 § 11 *longe* acceptissimus *Parmenioni erat, proximus lateri in acie stare solitus.* Tert. spect. 22 *quanta confessio est malarum rerum, quarum auctores, cum* acceptissimi *sint, sine nota non sunt!*

„ 58—125 Hertzberg Gesch. Griechenl. II 492.

„ 59 FUGIAM II 1 *ultra Sauromatas* fugere *hinc libet.*

„ „ PROPERABO FATERI = Stat. Th. II 342.

„ 61 GRAECAM URBEM VI 187. 191. 193 *omnia Graece.* XV 110 n. Plaut. Curc. 288—295. Friedländer I[5] 74 n. 5. Hertzberg Gesch. Griechenl. I 334. Liv. XXXIX 3 § 6 (B.C. 187) *iam tum multitudine alienigenarum urbem onerante.* Tac. XIV 15. 20.

„ „ QUOTA PORTIO Sen. cons. Marc. 26 § 6. Friedländer I[5] 75 and Wallon hist. de l'esclavage II 448 on Syrians and Egyptians in Rome. Iuv. I 104 n. VII 14 seq. n. Movers Phönizier II (3) 76. FAECIS Varro Serranus fr. 452 Bü. (in Non. 334) *hunc vocasset e liquida vita in curiae vestrae* faecem. Lucr. and esp. Cic. in lexx. Vopisc. Aurel. 42 § 6 *ut enim omittamus Vitellios, Caligulas et Nerones, quis ferat Maximinos et Philippos atque illam inconditae multitudinis* faecem?

„ „ ACHAEI esp. Corinth VIII 113 n.

„ 62 IAM PRIDEM SYRUS IN TIBERIM DEFLUXIT ORONTES Capitol. Ver. 8 § 7 *histriones adduxit e Syria, quorum praecipuus fuit Maximinus, quem Paridis nomine nuncupavit.* § 10 *habuit et Agrippam histrionem, cui cognomentum erat Memfi, quem et ipsum e Syria veluti tropaeum Parthicum adduxerat, quem Apolaustum nominavit.* § 11 *adduxerat secum et fidicinas et* tibicines *et histriones scurrasque mimarios et praestigiatores et omnia mancipiorum genera, quorum Syria et Alexandria pascitur voluptate.* See C. O. Müller de antiquitatibus Antiochenis in the comm. soc. reg. scient. Göttingen VIII 205—278 and his kleine deutsche Schriften I 90—129. A lively picture in Renan les apôtres c. 12.

„ 64 Plaut. Stich. 380—1 *fidicinas,* tibicinas, | sambucas, in a Phoenician cargo. Pers. V 95 sambucam *citius caloni aptaveris alto.* Spart. Hadr. 26 § 4 *in convivio tragoedias comoedias Attellanas* sambucas *lectores poetas pro re semper exhibuit.* Rich companion *sambuca, sambucina.* Böttiger refers to Burney's history of music and Torkel Gesch. d. Musik I 200, Tafel II p. 23. Casaubon on Suet. Nero 27.

„ 66 PICTA MITRA Ov. met. XIV 654 *ille etiam* picta *redimitus tempora* mitra. Artemid. II 3 f. (with Rigault and Reiff) ποικίλη καὶ ἀνθηρὰ ἑσθὴς proper to the courtesan διὰ τὴν ἐργασίαν. Becker-Hermann Charikles II 68. MITRA ind. Aristoph. thesm. 257 Blaydes. Of Bacchus Sen. Hipp. 756. Oed. 413. VFl. II 272; of women Catull. 64 63 and 68. Hermann-Blümner Gr. Privat-Alterth. § 22 p. 194. See in Cic. Rab. Post. § 26 seq. an apology for Greek costume. Rich companion.

„ 67 RUSTICUS Ov. a. a. III 128. Phaedr. IV 5 5. Greek words Munro on Lucr. II 412. Bücheler (Rhein. Mus. XXIX 1874 637) cites from the hermeneumata Montepessulana fol. 207[a] (ed. Boucherie in notices et extraits des manuscrits t. XXIII p. 277 seq. Par. 1872 p. 191) τρεχέδιπνος *copidicenus.* Readers of Iuv. will learn 'usitatius fuisse quam antea visum est graecum illud verbum et iure suo veterem interpretem appellasse parasitica licet iuxta nobiscum ignorantem, quam

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partem habitus eo nomine Romani tum denotarint. sumi quidem vestimenta et calciamenta recte utraque dicuntur, ipsum tamen nomen me invitat collique in proximo versu ornamenta ut malim interpretari pedulia. edicti Diocletiani de rerum pretiis titulus extat sic inscriptus *de soleis et gallicis, περὶ σανδαλίων καὶ τροχαδίων.*' Prof. Bücheler seems to have overlooked the gloss cited by Pithou and Rigault and later edd. Τρεχέδειπνος, a famished parasite, is the writer of Alkiphr. III 4. cf. Ath. 4ª. 342ᵉ fin. Ath. 349ᵃᵇ Stratonikos in Abdera went on tiptoe, looking intently on the ground. Asked what was the matter with his feet, he replied: *τοῖς ὅλοις μὲν ἔρρωμαι, ξένε, | καὶ τῶν κολάκων πολὺ θᾶττον ἐπὶ δεῖπνον τρέχω.* cf. below 218 *phaecasiatorum.* II 41—124 Romans aping women's dress.

III 67 TRECHEDIPNA is not found, used as here, in Greek, but Vitruvius VI 10 (7) § 5 observes that in his art also borrowed technical terms were used in Latin otherwise than in Greek (Düntzer). For *νικητήρια* lexx. cite Soph. Eur. Plato: add DCass. LXIII 1 § 1. Eus. h. e. IV 16 § 2.

„ „ QUIRINE II 133.

„ 68 Hier. ep. 57 12 (317ᵈ) a proverb *oleum perdit et impensas, qui bovem mittit ad* ceroma. Sil. XIV 136—8 *pigro luctandi studio certamen in umbra | molle pati docta et gaudens splendescere olivo | stat, mediocre decus vincentum, ignava iuventus.* Sen. ep. 88 § 18 *luctatores et totam* oleo ac luto *constantem scientiam expello ex his studiis liberalibus.* Plut. Cat. mai. 20 §§ 9 10. Tac. an. XIV 20. d. 10 *si in Graecia natus esses, ubi ludicras quoque artes exercere honestum est, non paterer inmanes illos et ad pugnam natos lacertos levitate iaculi aut iactu disci vanescere.* Caesar (Suet. 39), on occasion of his triumphs, exhibited circensian games and athletic contests. Furius Leptinus, of a pretorian family, and Q. Calpenus, formerly a senator and pleader in the courts, contended for the mastery in the forum. Laberius, a Roman knight, acted his own farce; *circensibus ... quadrigas bigasque et equos desultorios agitaverunt nobilissimi iuvenes;* athletes contended, in a temporary stadium, for three days. Augustus (Suet. 43) exhibited athletes, charioteers, runners, *confectoresque ferarum, et nonnumquam ex nobilissima iuventute;* forbad women to view the athletes (44 f.); encouraged boxing and increased the privileges of athletes (45). Nero (Suet. 12 f.) invited the Vestals to view athletes, as the priestesses of Ceres were spectators at Olympia. The revolt in Gaul could not divert his attention from his gymnasium (40). Romans of the old school, like Iuv., regretted the practical exercises of the campus Martius and the chase, the national training for the wiry soldier's body, often contrasted with the athlete's abnormal, unhealthy *tori* (Quintil. X 1 § 33 l. 10 n. Plut. de educ. 11 p. 8ᵈ. apophth. Epam. 3 p. 192ᵈ. vita Philopoem. 3 4. Hor. s. II 2 10 11 Heind. *si Romana fatigat | militia assuetum graecari.* ep. II 1 33 *luctamur Achivis doctius unctis*). Galen (V 874—898) supports his own condemnation of the athletes of his day (whom he calls swine, wallowing in their mire) by the authority of Plato and Hippokrates. Böttiger ms. 'exstat signum marmoreum athletae *collum* inunguentis in museo Dresdensi praestantissimum.' Mart. IV 4 10 cited on 85. 19 5 *seu lentum* ceroma *teris.* V 65 3 (of Antaeus). VII 32 9. XI 47 5. XIV 50 1.

„ „ CEROMATICO *ἄπαξ λεγόμενον* both in Gr. and Lat. *κήρωμα* only found in later Greek authors. Haupt opusc. II 518 4 *γυμνασθῆναι θέλω ἐν τῷ κηρώματι, exerceri volo in ceromate.* Plut. II 638ᵉ (cited on 76). 790ᵉ where it is used figuratively, in contempt: the true statesman, trained in real business, *οὐκ ἐν παλαίστραις καὶ κηρώμασιν ἀκινδύνως εὐρύθμων*

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σοφιστῶν, ἀλλ' ὡς ἀληθῶς ἐν 'Ολυμπιακοῖς καὶ Πυθικοῖς ἀγῶσιν. schol. Aristoph. eq. 492 κηρωματισταὶ are joined with ἀλεῖπται (ver. 76) as = παιδοτρίβαι.

III 68 COLLO Aristoph. eq. 490—2 chorus ἔχε νυν, ἄλειψον τὸν τράχηλον τουτφί, | ὦ' ἐξολισθάνειν δύνῃ τὰς διαβολάς. sausageseller ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.

„ 69 SICYONE Hertzberg Gesch. Griechenl. II 293. Sikyon ('gourdland'), so named from its kitchen gardens; famous for its artists in marble and bronze, its painters, its shoes, its oil, wine, flowers, horses and fish Bursian Geogr. v. Griechenl. II 23—30. Westermann in Pauly. Curtius Peloponn. II 483—496. In the arts of design it ranked next to Corinth Strabo 382. The description of Pausanias (II 5—12) is worth reading. The epithet *alta* is well chosen, for 'one cannot conceive a more beautiful site for a city' (Curtius). A broad and fertile table land, enclosed by the valleys of two mountain streams; behind, wooded hills, below, a fruitful plain; Parnasos, Kithaeron, Akrokorinthos in the distance. A plan and coins in dict. geogr. All these foreign names, like the Greek words above, have the effect of Milton's 'is it harder, sirs, than Gordon, | Colkitto or Macdonald or Galasp?'

„ 70 TRALLIBUS well deserves its place here, if only for the miracle in honour of Caesar (Caes. b. c. III 105 § 5 Trallibus *in templo Victoriae, ubi Caesaris statuam consecraverant, palma per eos dies ... inter coagmenta lapidum ex pavimento extitisse ostendebatur.* VM. I 6 § 12 improves the story: *palmam viridem ... sub Caesaris statua ... iustae magnitudinis enatam. quibus apparet caeleste numen et Caesaris gloriae favisse et Pompeii errorem inhibere voluisse.* Plut. Caes. 47 § 1), and for their disputing with ten other cities of Asia, the honour of possessing the temple of Tiberius (Tac. an. IV 55). Roman residents occur CIG 2927; with a special curator 2930.

„ „ ALABANDIS placed by Leake and Fellows at Arab Hissa, being two hills, on the Tshina, a branch of the Maeander. Among the natives were two brothers, rhetoricians, Menekles and Hierokles, and two who emigrated to Rhodes, Apollonios ὁ μαλακὸς and Apollonios Molo (Strabo 655, 661). The latter taught both in Rhodes and at Rome, and numbered among his pupils Cicero and Caesar.

„ 71 DICTUM A VIMINE COLLEM Plin. h. n. XVI § 37 colle *in quem* vimina *petebantur.* Preller-Jordan röm. Myth. I³ 113 n. 3.

„ 72 VISCERA 'bosom friends', 'Schosskinder'. Curt. IV 14 § 22 *eripite* viscera *mea ex vinculis: restituite mihi pignora, pro quibus ipsi mori non recusatis, parentem, liberos.* VI 9 § 19. Hippodromos (Philostr. soph. II 27 § 3) called Philostratos his 'bowels' (τοῖς ἐμαυτοῦ σπλάγχνοις). Artemid. V 57 τὰ δὲ σπλάγχνα [ἐσήμαινε] τὸν παῖδα. οὕτω γὰρ καὶ τὸν παῖδα καλεῖν ἔθος ἐστίν. Wetstein (II 381), Wolf (*curae*), Lightfoot, esp. Price on ep. Philem. 12. Ov. met. V 18. tr. I 7 17—20, where he burns his books, *viscera nostra*, as *Thestias* burnt her *son.* Luc. VII 579 580 *in plebem vetat ire manus monstratque senatum. | scit cruor imperii qui sit, quae* viscera *rerum* (vitals of the state). Quintil. VI praef. § 3 Sp. Apul. met. VIII 11 Price (p. 452 38) and Hildebrand. Lact. VI 20 § 21 Bünemann. So in Ital. *viscere mie!* Corneille, Médée III 4 *madame, épargnez-les, épargnez vos entrailles.* Shakespeare *being the* bosom *lover of my lord. tut, I am in their* bosoms. *my* flesh, *my* blood, *my* daughter. *thine own* bowels, *which do call thee sire.*

„ „ MAGNARUM DOMUUM 212. cf. I 33 *magni amici.*

„ 73 INGENIUM VELOX Ov. met. VIII 254 *vigor* ingenii *quondam*

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velocis. Mart. VI 28 on Glaucias, a freedman, twelve years of age, wept by all Rome *cari deliciae breves patroni* | ...velox ingenio.

III 73 AUDACIA PERDITA in a word ἀτρόποια Casaubon, Duport and Jebb on Theophr. char. 6 (16 Jebb), where the reckless (ὁ ἀπερισκεπτημένος) is ready to turn his hand to anything (παντοποιός).

„ 74 PROMPTUS Sil. XIV 31 promptae *gens linguae.*

„ „ SERMO ISAEO TORRENTIOR Vorst on Iust. I 7 § 14. Holden on Cic. off. I § 76 (Heusinger ib. i.e. c. 22 § 7). Meyer on Matt. 5 20. cf. Io. 5 36. Fritzsche on Mark 4 36. Fabri on Liv. XXI 11 § 2. Winer-Moulton 778. Mart. XI 52 18. Sillig on Plin. XXXII § 149. Hor. s. II 4 2 3. TORRENTIOR Plin. XXVI § 12 of the Greek (*ex rhetore medicus*) Asclepiades: torrenti *ac meditata cotidie oratione blandiens.* Cic. fin. II § 3 *cum enim fertur quasi* torrens *oratio.* Tac. d. 24 pr. *quo* torrente, *quo impetu saeculum nostrum defendit.*

„ „ EDE Hor. s. II 4 10 ede *hominis nomen, simul et, Romanus an hospes.* 5 61. Ov. m. III 635.

„ 75 QUEMVIS HOMINEM SECUM ATTULIT AD NOS Plut. compares the flatterer to a shadow II 53[b]; a mirror 53[c]; a chamaeleon 53[d]; a polypus 96[f], with Wytt. on each place. on the crowd of poets, orators, philosophers, scholars, athletes, musicians, singers, who sought a living at Rome see Friedländer I[3] 18=I[5] 17. 43—4.

„ 76 GRAMMATICUS RHETOR GEOMETRES PICTOR ALIPTES dig. L 13 1 pr. *liberalia autem studia accipimus, quae Graeci* ἐλευθέρια μαθήματα *appellant;* rhetores *continebuntur* grammatici geometrae. Sen. ep. 88 §§ 3—8, 37—41 the grammarian. §§ 10—13 the geometrician. § 18 *non enim adducor, ut in numerum liberalium artium* pictores *recipiam, non magis quam statuarios et marmorarios aut ceteros luxuriae ministros. aeque* luctatores *et totum* oleo ac luto *constantem scientiam expello ex his studiis liberalibus.* ib. § 19 (athletics). Quintil. I 4—9 grammar. 10 §§ 34—49 geometry. §§ 15—19 the wrestling-school (e.g. § 15 *ne illos quidem reprehendendos puto, qui paulum etiam palaestricis vacaverunt. non de his loquor, quibus pars vitae in* oleo, *pars in vino consumitur, qui corporum cura mentem obruerunt*). One Thessalus (Galen x 4 5 K) professed to teach the art of medicine in six months. Cobblers, dyers, carpenters, smiths, leave their trades and turn doctors, enticed by emancipation from *geometry,* astronomy, logic, music, and other liberal arts. Thessalus (pp. 11 12) challenged all the Greeks, ῥήτορας γεωμέτρας γραμματικοὺς ἀστρονόμους φιλοσόφους. Vergil (Aen. VI 847—850) leaves to Greece art, oratory, science. Hadrian welcomed all and sundry of these adventurers Spartian. 16 § 8 *quamvis esset in reprehendendis musicis tragicis comicis* grammaticis rhetoribus *oratoribus facilis, tamen omnes professores et honoravit et divites fecit, licet eos quaestionibus semper agitaverit.* § 9 *et cum ipse auctor esset, ut multi ab eo tristes recederent, dicebat se graviter ferre, si quem tristem videret.* § 10 *in summa familiaritate Epictetum et Heliodorum philosophos et, ne nominatim de omnibus dicam,* grammaticos rhetores *musicos* geometras pictores *astrologos habuit.* Paulus Aemilius (Plut. 6 § 7) taught his sons not only in the Roman fashion, but also in the Greek: οὐ γὰρ μόνον γραμματικοὶ καὶ σοφισταὶ καὶ ῥήτορες, ἀλλὰ καὶ πλάσται καὶ ζώγραφοι καὶ πώλων καὶ σκυλάκων ἐπιστάται καὶ διδάσκαλοι Ἕλληνες ἦσαν περὶ τοὺς νεανίσκους. GRAMMATICUS VII 215—243 n. Even infancy was corrupted by Greek governesses Tac. d. 29 *at nunc natus infans delegatur* Graeculae *alicui ancillae.* RHETOR VII 150—214 n.

GEOMETRES by synizesis a trisyllable, as perh. in Auson. ep. 18 17

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(p. 179 S) *vel quot iuncturas* geometrica *forma favorum.* Sidon. twice in hendecasyllables shortens the *o* ep. IV 11 (=21 Baret) *tractator,* geometra *musicusque.* c. 23 (=20 Baret) 119 *non hunc, cum* geometricas *ad artes.* Plut. Pomp. 55 § 1. CIG 6215. Plutarch, in the charming episode on Archimedes (Marcell. 14—19) and his contempt (shared by a great mathematician of our day) for the practical applications of his science, seems to have Roman readers and their *debellare superbos* in view. Cicero's reverence for Archimedes is much to his honour: he names him twelve times, Pliny once (and again in his list of authorities): when your faith in the *novus Arpinas* is shaken by the unrelenting scorn of Mommsen and his satellites, read Tusc. V c. 23 (his pious care for the tomb of A.), introduced by the ironical disparagement *humilem homunculum a pulvere et radio excitabo.*

On the ancient geometry see M. Cantor Vorlesungen über Gesch. der Mathematik. I (to 1200 A.D.) Leipzig 1880. James Gow hist. of gr. mathematics. Cambr. 1884. Archimedes, Euclid, Pappus, have lately been well edited. In education Krause d. Erziehung (1851) 87 88, 103. Grasberger II 321—342. Ast, Bonitz, Wytt. indd. to Plat. Aristot. Plut. and the indd. to the three in Didot. Kuhn ind. Galen. Plato's feeling is truly represented by the apocryphal sayings *ὁ θεὸς γεωμετρεῖ* (Plut. II 718) and *μηδεὶς ἀγεωμέτρητος εἰσίτω* (Zeller II^3 1 357 3).

PICTOR the profession of a gentleman Plin. XXXV § 77 (of *pictura*) *semper quidem honos ei fuit, ut ingenui eam exercerent, mox ut honesti, perpetuo interdicto ne servitia docerentur. ideo neque in hac neque in toreutice ullius qui servierit opera celebrantur.* Blümner promises to treat of painting in vol. IV of his Technologie u. Terminologie der Gewerbe u. Künste (Teubner). For the literature of ancient art see C. B. Stark Systematik u. Gesch. der Archäologie der Kunst. Leipzig Engelmann 1880. Painting a branch of liberal education Aristot. pol. V (VIII) 3 pr. p. 1337 b 25 (*γράμματα μουσικὴ γυμναστικὴ* universally recognised; *γραφικὴ* by 'some'). Plin. l. c. *huius* [i.e. of Pamphilus, master of Apelles] *auctoritate effectum est Sicyone primum, deinde et in tota Graecia, ut pueri ingenui omnia ante graphicen, hoc est picturam in buxo, docerentur recipereturque ars ea in primum gradum liberalium.* Scenes in a drawing-school and a studio in O. Jahn Darstellungen des Handwerks und Handelsverkehrs (Abh. d. K. S. Gesellsch. XII, 1868) 296—305. Freedmen as painters, architects, sculptors Wallon hist. de l'esclavage II 444—5, 491—2.

ALIPTES when the athlete stript for his exercise, he rubbed himself first with oil, whereby the *γυμναστικὴ* became an *ἀλειπτική, ἀλείφεσθαι=γυμνάζεσθαι.* Hence *αἱ λιπαραὶ παλαῖστραι, nitida, uncta palaestra;* large sums were bequeathed to supply oil for the gymnasium. Wrestlers also rubbed themselves with dust (*κονίεσθαι, κονίστρα*) or a mixture of wax and oil (*κήρωμα*). The skin was afterwards cleaned by the *strigilis,* an operation represented in the *ἀποξυόμενοι* of Polykletos and Lysippos (Hermann-Blümner gr. Privatalterth.^{3} 350). Plut. II 638^c (quaest. conv. II 4 an important chapter on wrestling) wrestling *μόνον τῶν τῆς ἀγωνίας εἰδῶν πήλου καὶ κονίστρας καὶ κηρώματος τυγχάνει δεόμενον.* The *ἀλείπτης* also kept an eye on the diet and morals of his charge Plut. II 59^f Wytt. *ἄφωνος ἐν τούτοις καὶ ἄτολμος, ὥσπερ ἀθλήτην ἀλείπτης ἐὼν μεθύειν καὶ ἀκολασταίνειν.* Wytt. ib. 133^b. Hence Plato often classes the *γυμναστής* (-*ικός*) or *παιδοτρίβης* with the physician, a union first introduced by Herodikos (rep. 406^{ab}. Phaedr. 227^d. Grasberger Erziehung im klass. Alterth. I 266—8. 341—5. 375—6). cf. Galen VI 77 K. Krause Gymnastik I 230—240. Aristot. eth. Nikom. II 6 7 p. 1106 a 36 *οὐ γὰρ εἴ τῳ δέκα μναῖ φαγεῖν πολὺ δύο δὲ ὀλίγον,*

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ὁ ἀλείπτης ἐξ μυᾶς προστάξει. Philo de somn. I 43 (I 658 pr. M) τὴν ἀδελφὴν ἰατρικῆς τέχνης ἀλειπτικήν. Epikt. III 10 § 8 ὁ θεός σοι λέγει, 'δός μοι ἀπόδειξιν, εἰ νομίμως ἤθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας.' 20 § 10. 26 § 22. All the words of this family are largely used of moral discipline, see HSt., ἀλείπτης, ἀλείφω (esp. Thdt.) and generally col. 1416—23. ἰατραλείπτης has not been found in any Greek author. Pliny ep. X 6 (22) § 1 thanks Trajan for conferring *civitatem Romanam* on his *iatraliptes* the freedman Harpocrates; and again for conferring on the same (ib. 10 (5) § 1) *civitatem Alexandrinam*. M. Aurelius in Fronto ep. ad M. Caes. II 12 pr. (p. 35 Naber) *meus me* alipta *faucibus urguebat*. The letter ascribed to Hadrian (Vopisc. Saturnin. 8 § 3 *nemo Christianorum presbyter non mathematicus, non haruspex, non* aliptes) is acknowledged to be a forgery. See Cic. Sen. in lexx. *aliptes*, esp. the wise words with which Celsus (I 1) begins his first chapter *sanus homo, qui et bene valet et suae spontis est, nullis obligare se legibus debet; ac neque medico neque* alipta *egere*. It is the very doctrine of Galen de sanit. tuenda VI 14 f. (VI 449 450 K).

III 77 AUGUR see Becker-Marquardt II (3) 68—88, IV 345—361. Rein in Pauly I² 2135—8 'augures'. Mezger ib. II 1113—85, esp. from 1169 'divinatio'. Preller-Jordan röm. Mythol. and Marquardt röm. StV. ind. 'augures', 'augurium'. Mommsen röm. StR.² ind. 'augur', 'auguria', 'auspicia'. esp. A. Bouché Le-Clercq histoire de la divination dans l'antiquité IV (Paris 1882) 175—372. Read Cic. de divin.

„ „ SCHOENOBATES Muson. in Stob. fl. XXIX 75 (II 10 29 Meineke) οἱ δ' ἐπὶ κάλων μετέωροι βαίνοντες. Epikt. III 12 § 2 δύσκολον γάρ ἐστι καὶ τὸ ἐπὶ σχοινίου περιπατεῖν καὶ οὐ μόνον δύσκολον ἀλλὰ καὶ ἐπικίνδυνον. τούτου ἕνεκα δεῖ καὶ ἡμᾶς ἐπὶ σχοίνου περιπατεῖν; Bekker anecd. 652 ματαιοτεχνία δὲ ἡ σχοινοβατική, ἤγουν ἡ ἐν σχοίνῳ περίπατος. The word σχοινοβάτης only occurs in a gloss (σχ. *funambulus*. cf. *funambuli* καλοβάται). In Cael. ap. Cic. fam. VIII 1 f. edd. no longer read *schoenobaticam facere*. A synonym *catadromarius* in CIL VI 10157. See Friedländer II⁵ 274—5. Georges *funambulus*.

„ „ MEDICUS Friedländer I⁵ 114, 299 seq. Hertzberg Gesch. Griechenl. II 174, 295. III 313, 558. Beside the histories of medicine (esp. Sprengel I⁴ by Rosenbaum) consult the translations of Hippokrates, Aretaeos, Paulus Aegineta, with the learned commentary by Adams, Littré's Hippokrates, Daremberg's Oribasios, Daremberg-Ruelle's Rufus of Ephesus.

„ „ MAGUS see Fabricius-Schaffshausen bibliogr. ant. (1760) 618—620; an excellent article by the lamented Scudamore in Cheetham's dict. of christ. antiq. 'magic' refers to the older Latin literature and to Maury la magie et l'astrologie dans l'antiquité. Paris 1869. Add Winer RW. 'Salomo', 'Wahrsager', 'Zauberei'. Georgii's exhaustive article in Pauly 'magia' IV 1377—1418 and on the relation of magic to the Roman state Rein ib. 1418—20, who cites Godefroy on cod. Theod. IX 16 (III 122—146). Add Becker-Marquardt IV 99—137. Preller-Jordan röm. Myth. ind. 'Zauber'. Döllinger Heidenthum u. Judenthum 656—663. Müller-Zöckler in Herzog's RE. f. prot. Theol. 'Magier, Magie'. Christian hist. de la magie. Paris 1870. Boissier la religion Rom. II 187—9. For an insight into the subject consult (with the commentaries) Theokr. 2, Verg. ecl. 8, Hor. epod. 5, Luc. VI 427—824, Apul. met. and apol. Clem. recogn. Our time, with its table-turning, spirit-rapping, mesmerism, and many more pretentious sorceries, has no right to cast a stone (as Schindler and his English compeers do) at antiquity. Perhaps works on the black art were never more prized than now.

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III 77 78 Markland mg. 'distinguo, *medicus, magus: omnia novit Graeculus esuriens; in caelum, iusseris, ibit.*'

„ 78 GRAECULUS Holden on Cic. Sest. §§ 110, 126. Plin. ep. x 40 (49) § 2 cited on 68. Burman on Petron. 46 p. 307. Seyffert-Müller on Cic. Lael. § 16 pp. 93—4. See the vaunts of such a Jack of all trades, Hippias (Plato Hipp. min. 366—8. Hipp. mai. 282de. Cic. de or. III § 127. Cope in journ. of class. and sacr. philol. III 62—3) a master in arithmetic, geometry, astronomy, music, poetry, literature, natural, moral and political philosophy, mnemonics, money-making, and also in the manual arts, having made his own clothes, shoes, ring, strigil. Technical terms were borrowed from Greece by Rome (Saalfeld index graecorum vocabulorum in linguam lat. translatorum. Berl. 1874. Tuchhändler de vocabulis graecis in lat. translatis, ib. 1876). See generally on Greek degeneracy Hertzberg Gesch. Griechenl. I 345; on the private tutors, grammarians, secretaries, domestic philosophers, in the houses of leading Romans, Teuffel^{4} 261—6. Suet. Tib. 11. 56 57. For there was a better side of the Greek influence, represented by Plutarch, Epiktetos, Dio Chrysostom, which led captive the best men of Rome, and made Greek authors e.g. of Musonius and Antoninus (see Capitolin. M. Ant. phil. 2—4 for his studies, music, *geometry, grammar, rhetoric*, philosophy, *painting, athletics*, cet.) and of the doctors of the early Roman church. Hadrian, under whom Iuv. wrote, was devoted to Greek and lived much at Athens, on the decoration of which he spent vast sums (Spart. Hadr. 1 § 5), *inbutus inpensius Graecis studiis, ingenio eius sic ad ea declinante ut a nonnullis* Graeculus *diceretur.* IN CAELUM IV 122 n. DChrys. or. 21 (I 504 R) no one contradicted Nero on any point, or said that any command of his was impossible of execution: *ὥστε καὶ εἰ πέτεσθαί κελεύοι τινά, καὶ τοῦτο ὑπέσχετο αὐτῷ καὶ συχνὸν χρόνον ἐτρέφετο ἔνδον παρ' αὐτῷ ἐν τοῖς βασιλείοις, ὡς πτησόμενος.* Lucian asinus 4 I was eager to find a witch and see some miracle, *ἢ πετόμενον ἄνθρωπον ἢ λιθούμενον.* Tillemont hist. eccl. [S. Pierre art. 34, Paris 1693, I 185—7] on the attempt of Simon Magus to fly. HEINRICH. IUSSERIS Ov. am. I 4 29 *quod tibi miscuerit,* sapias, *bibat ipse, iubeto.* On the constr. Heindorf Hor. s. I 1 45. R. Beer (spicil. Iuv. 65) 'litterae primae manus post *caelum* in Pithoeano erasae sunt, conspicitur tantum /// /// ///*seris*; veram bonae recensionis scripturam solae schedae Arovienses servarunt *in caelum miseris, ibit* exhibentes.' IUSSERIS, IBIT VI 526—7 *si candida* iusserit *Io,* | ibit *ad Aegypti finem.*

„ 79 IN SUMMA Plin. ep. III 4 § 8 n. MAURUS VI 337. XI 125. XIV 196. SARMATA II 1. XV 125. travellers' tales (XV 14—26, see Lucian v. h. Rohde Gesch. d. gr. Romans 194—242) peopled the *orbis incognitus*, South and North, with Gorgons and Hydras and Chimaeras dire.

„ 80 MEDIIS NATUS ATHENIS Aen. VII 371—2 *si prima domus repetatur* origo, | *Inachus Acrisiusque patres* mediaeque *Mycenae.* In the very centre of civilisation, the 'eye of Greece.'

„ 81 HORUM EGO NON FUGIAM CONCHYLIA as Seneca did ep. 62 § 3 *Demetrium virorum optimum mecum circumfero et* relictis conchyliatis *cum illo seminudo loquor, illum admiror.*

„ 81 82 ME PRIOR ILLE SIGNABIT Friedländer I^{5} 363 n. 6 cites from an inscription A.D. 118 (CIG 1732^{b}) *τὴν πρώτην ἐσφράγισα...τετάρτην...πέμπτην.*

„ 82 FULTUS TORO Prop. III (IV) 7 50 *et* fultum *pluma versicolore caput.* Apul. met. X 20 *pulvillis... maxillas et cervices delicatae mulieris* suffulcire. GRANG.

„ „ TORO MELIORE Sen. de ira III 37 § 4 minus honorato loco

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positus irasci *coepisti convivatori, vocatori, ipsi qui tibi praeferebatur: demens, quid interest, quam lecti premas partem? honestiorem te aut turpiorem potest facere pulvinus?* Grang. Luke 14 9 10 where Price cites James 2 3. ecclus. 29 34. Plaut. Stich. 492—3 *ergo oratores populi summates viri | summi accubent, ego infumatis infumus.* Haupt opusc. II 519 6 *ἐὰν θέλητε, ἀναπέσωμεν, si vultis discumbamus.* *ποῦ κελεύεις; ubi iubes? ἐν πρώτῳ τόπῳ ἀνάπεσον, in* primo loco *discumbe.* Plut. Aemil. Paul. 28 §§ 5 6. quaest. conv. I 2 and 3.

III 82 recumbet Hor. c. III 3 11. ep. I 5 1. Mart. XI 23 11. Grang. Plin. ep. II 6 § 3.

„ 83—85 'The joining these fellows with a cargo of grocery is excellent. Iuv. well knew the art of inflicting degradation. He makes it his boast to have been nourished on the Sabine olive, as well as to have breathed the air of Aventine: attachment to national food is one of the common objects of patriotic prejudice. The olive still flourishes as the proper fruit of Italy.' Badham, who might have cited Selden (table talk 'preaching' § 16) 'that rhetoric is best which is most seasonable and most catching. An instance we have in that old blunt commander at Cadiz, who shewed himself a good orator; being to say something to his soldiers (which he was not used to do), he made them a speech to this purpose: *What a shame will it be, you Englishmen, that feed upon good beef and brewess, to let those rascally Spaniards beat you, that eat nothing but oranges and lemons.* And so put more courage into his men than he could have done with a more learned oration.'

„ 83 pruna Stat. s. I 6 14 (among Domitian's gifts scrambled for at the Saturnalia) *quod ramis pia germinat Damascos.* Dioscor. I 174 Syrian plums, especially those grown at Damascus, are digestible and astringent. The best grow at Damascus (Oribas. I 58 with Daremberg p. 580 and ind. *prunes.* so Ath. 49a—50b. Galen VI 613 K. Plin. XV § 51 already grown in Italy, cf. geopon. X 39; where they were dried in the sun Pallad. Nov. 7 §§ 15 16). *Δαμασκηνὸν* became the general term, for the earlier *κοκκύμηλον* (geopon. X 73. Ath. l. c.), whence our *damson.* Eight large dried damsons are rated at 4 denarii in ed. Diocl. VI 86 Waddington. The physicians have much to say of their uses in diet Paul. Aegin. I 81 (with Adams I 136). Simeon Seth p. 22 seq. Galen VI 353 also joins them with figs as laxatives for the aged, both fresh in summer, and dry in winter, either boiled or steeped in *μελίκρατον* (p. 354 as laxatives Spanish prunes preferable, cf. XII 32). XI 367 (joined with figs). Hehn Kulturpflanzen u. Hausthiere² 329—332. A. F. Magerstedt die Obstbaumzucht der Römer (Sondershausen 1861) 221—4. Damascus now exports dried apricots in large quantities.

„ „ cottona Hehn l. c. 83—86 'The native home of the figtree is the semitic W. Asia, Syria and Palestine; there it grows most luxuriantly and yields the sweetest fruit in abundance. The O. T. often names the tree, esp. with the vine, and is full of pictures and similes drawn from it; to dwell under, or eat of, one's vine and figtree, is to enjoy a quiet, peaceful existence.' Figs served as bread and meat Plin. XV § 82 *panisque simul et opsonii vicem siccatae implent, utpote cum Cato cibaria ruris operariis iusta ceu lege sanciens minui iubeat per fici maturitatem, cum recenti fico salis vice caseo vesci nuper excogitatum* [cf. Heraklid. pol. c. 24 in Müller fragm. hist. gr. II 219]. § 83 *ex hoc genere sunt, ut diximus,* cottana *et caricae quaeque conscendenti navem adversus Parthos omen fecere M. Crasso venales praedicantis voce, cauneae. omnia haec in Albense rus e* Syria *intulit L. Vitellius, qui postea censor fuit, cum legatus in ea*

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provincia esset, novissimis Tiberii principis temporibus. 'Then, as now, figs, fresh and dried, were the staple and wholesome food of the people in Italy, esp. in S. Italy' (Hehn). The best figs still come from Smyrna, pressed as of old, in boxes; they are grown in the N. of Caria. ed. Diocl. 6 84 rates Carian figs at 25 for 4 *denarii*. This kind was also grown in Syria (Plin. XIII § 51). Magerstedt l. c. 174—199. Athen. III c. 6—19. Hermann-Blümner gr. Privatalt. p. 25. indd. to Plin. and the writers on medicine and agriculture. Winer RW. 'Feigenbaum.'

III 84 USQUE ADEO NIHIL EST Pers. I 26 27 usque adeone | *scire tuum* nihil est, *nisi te scire hoc sciat alter?* Aen. XII 646 Forb. Stat. s. III 2 67 usque adeone parum *lentas transire paludes?* Sen. n. q. VII 1 § 1. Verg. g. IV 84.

„ 85 BACA SABINA V 86 n. Plin. XV § 3 and XXXVII § 202 (Italian oil). Galen XII 513 K (Sabine oil the best of all within my knowledge). It is hard for us to understand the place which the olive (oil-tree), its wood and fruit and esp. its oil filled and to a great extent still fill to the people of southern climes. Colum. V 8 § 1 (from the farmer's point of view) *olea..prima omnium arborum est.* § 5 *sed neque depressa loca neque ardua magisque modicos clivos amat, quales in Italia* Sabinorum *vel tota provincia Baetica videmus.* cf. Pallad. Mar. 9 § 8 *oleo* Sabino. In the O.T. from Noah's dove onwards, joined with corn and wine, or (as in Jotham's parable) with the figtree and the vine, it is the symbol of settled order and plenty; and now at this day, introduced into America and Australia, it has an influence on the tide of emigration. Iuv. going into the market, might have bought prunes and figs of Italian growth; and if he asked for the best eating olives, he would have been served with foreign samples Plin. XV § 16 *Italicis transmarinae praeferuntur in cibis cum oleo vincantur.* Oil was exported from Palestine into Egypt (Hos. 12 1) and Tyre (Ez. 27 17). The Jews used the fruit and its oil as food and for cooking, as a cosmetic, in burials, as a medicine, for illumination (see the articles 'anoint,' 'oil,' 'ointment,' 'olive,' 'unction' in concordances and the bible-dictionaries of Calmet, Smith, Kitto, Schenkel, Winer and Herzog's Real-Encykl. 'oel,' 'oelbaum,' 'salbe,' Celsii hierbotan. II 331 seq.; for the later church use W. E. Scudamore in Cheetham dict. chr. ant. 'oil,' 'unction'). Hehn Kulturpflanzen[2] 87—103, 140—1 handles the congenial theme excellently. The olive tree in Homer (Buchholz die homerischen Realien I 2 255—9). The Athenians shewed on the akropolis the tree created by Athene, and miraculously restored when burnt by the Persians (Meurs. Cecrop. 19 20 and fort. Att. 2 f. Valck. and Bähr on Hdt. VIII 55. Welcker gr. Götterlehre I 318—9. II 308. Soph. OC. 694—706. Paus. I 24 § 3. 27 § 2. Stark in Sitzungsber. d. K. S. Ges. 1856 82—101. Bötticher Baumcult der Hellenen 423—436. Hermann-Blümner gr. Privatalt.[4] 21. Verg. g. I 18 *oleaeque Minerva | inventrix*). When the unchaste Vestal was buried alive, bread, water, milk, *oil*, as the prime necessaries of life, were interred with her (Plut. Num. 10 § 8). Cato r. r. 10 stock for an oliveyard of 140 *iugera*. Mart. XIII 36 2 of a box of olives from Picenum: *inchoat atque eadem finit oliva dapes.* Hor. c. II 15 5—8 complains that oliveyards were converted into flowerbeds. epod. 2 49—56 he prefers the olive to costly fish and fowl. Large collections respecting the olive and its oil in literature, agriculture, trade and daily life, in Magerstedt die Obstbaumzucht der Römer (Sondershausen 1861) 232—270. Hofmann lex. and ind. to Pliny and the medical and agricultural writers under *olea, -i, -um, -iva.* Daremberg in his Oribase I 609—611. Hehn dividing N. Europe as beer-and-butter land from S. Europe as wine-and-

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oil land, shews (pp. 123—140) that the latter is gaining ground on the former. 'Still to this day' he says (90) 'a German boor consumes with enjoyment great lumps of bacon, but is loath to pour oil on his vegetables or fry his meat with oil, just as the Gauls, according to Posidonius (Ath. 151ᵃ), from want of habit and because of its scarcity eschewed the use of oil.' But Winer ('oel') and Kitto ('oil') attest that Westerns also soon come to prefer vegetable to animal fats, and indeed cotton-seed-, maize- and other oils are now largely superseding butter and dripping (see Encycl. Brit. new ed. 'oils').

III 86 see consummate specimens of flattery in Luc. imagg. and pro imagg. ADULANDI GENS PRUDENTISSIMA Gnatho (Ter. eun. 260—4) was entreated by a poor starveling who envied his success, *ut sibi liceret discere id de me: sectari iussi, | si potis est, tamquam philosophorum habent discipuli ex ipsis | vocabula, parasiti ita ut Gnathonici vocentur.* See O. Ribbeck's monograph 'Kolax.' The chief texts are Theophr. char. 2 (1 Jebb), who wrote a separate book on the subject. Plut. II 48—74. Max. Tyr. 6 (36) § 7. 20 (4). Ath. 248ᵉ—260ᵈ. Stob. fl. XIV. Suet. Nero 22 (testimonial to Greek supremacy in adulation by a judge beyond exception) cited on VIII 226. cf. 227 n. DCass. LXI 20 Reimar (5000 Augustiani enrolled as professional claqueurs, to lead the applause when Nero acted: crying e.g. *ὁ καλὸς Καῖσαρ, ὁ Ἀπόλλων, ὁ Αὔγουστος, εἷς ὡς Πύθιος. μά σε, Καῖσαρ, οὐδείς σε νικᾷ*). LXIII 8 § 3. Suet. 20. 25. Tac. XIV 15 f.

,, 87 SERMONEM INDOCTI, FACIEM DEFORMIS Philostr. soph. I 25 § 20 (cited p. 179) Varus was persuaded by his flatterers *μηδ' ἂν τὰς Μούσας ἀναβάλλεσθαι αὐτοῦ ᾠδίων, ὁπότε πρὸς τὸ ᾄδειν τράποιτο. παραπλήσια δὲ τούτοις καὶ περὶ τῶν σοφιστῶν ᾤετο· παριπτεῦσαι γὰρ καὶ τὰς ἐκείνων γλώττας, ὁπότε μελετῴη.* Luc. somn. 13 f. gold makes its owners fair, wise, strong. ib. 14.

,, ,, SERMONEM INDOCTI Spaniards, a hero of Iuv. and a friend, were not behind in the art of adulation. Sen. cons. Polyb. 2 § 6 assures this 'master of requests' that his paraphrases of Homer and Virgil will be as immortal as the originals: *quamdiu fuerit ullus litteris honor, quamdiu steterit aut Latinae linguae potentia aut Graecae gratia, vigebit cum maximis viris, quorum se ingeniis vel contulit vel, si hoc verecundia eius recusat, adplicuit.* cf. 8 § 2. 11 § 5. Martial (XI 1 6. XII 11) makes the court chamberlain Parthenius a great poet. Lucian paints the Greeks Timon 51 f. 'for Timon is the best of orators, and what he will.' adv. indoct. 20 your flatterers lead you by the nose and make you believe that you are not only handsome and loveable, but wise and an *orator* and historian without a peer. It is said that you recite to them at dinner, and they, like land frogs, croak with thirst, and will not drink, till they have burst with screaming. They even persuade you that you resemble some king, like those pretenders, the Pseudalexandros, Pseudophilippos, Pseudoneron.

,, ,, FACIEM DEFORMIS AMICI Luc. Timon 23 surrendering to his flatterers, who swear that he is *fairer than Nireus*, more highly born than Kekrops or Kodrus, *wiser than Odysseus*, richer than sixteen Kroesi together.

,, 88 CERVICIBUS Philostr. Apoll. VI 30 § 1 Ap. taking Titus by the *neck* (*καὶ γὰρ δὴ ἔρρωτο αὐτὸν ἴσα τοῖς ἀσκοῦσι τὸ σῶμα*), asked: 'Who will break to the yoke a bull with so sturdy a neck?' § 2 'He' replied Titus 'who reared me as a calf,' i.e. his father. cf. Jacobs on anthol. gr. VIII 45.

,, 89 HERCULIS A.D. 68, Nero (DCass. LXIII 20 § 5) on his return from

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his gymnastic triumphs in Greece, was greeted with illuminations and shouts, especially from the senators, of *οὐᾶ Ὀλυμπιονῖκα, οὐᾶ Πυθιονῖκα, οὐᾶ Αὔγουστε Αὔγουστε. Νέρωνι τῷ Ἡρακλεῖ, Νέρωνι τῷ Ἀπόλλωνι.* So Commodus was called the Roman Hercules (Lamprid. Comm. 8 §§ 5, 9. 9 § 2. 10 § 9. 17 § 8. id. Anton. Diadum. 7 §§ 2 3) and named September after himself Hercules (Lamprid. Comm. 11 §§ 8, 13 14). So Maximinus (Capitol. Max. 4 § 9. 6 § 9 some called him Milo, some *Hercules*, some *Antaeus*). ANTAEUM Ov. met. IX 184 Bach. A favorite subject, in poetry from Pindar and Pisander, and in art, Hercules appearing as the ideal wrestler Pape-Benseler Eigennamen, Daremberg dict. des ant. and Pauly s. v. Preller griech. Myth. II[1] 217—9. Creuzer Symbolik II[3] 77. Luc. IV 589—655. Stat. Th. VI 886—9. Philostr. imag. II 21 with Jacobs. Apollod. II 5 § 11 Heyne.

III 90 MIRATUR VOCEM ANGUSTAM Luc. adv. indoct. 8 9 Euangelus persuaded by flatterers (*ἐπαινούντων καὶ βοώντων, ὁπότε καὶ τὸ σμικρότατον ἐκεῖνος ἀνακρούσαιτο*) to compete for the Pythian prize for lyre and song, broke the chords and was flogged out of the theatre by order of the judges, in spite of his gold and jewels.

„ 91 Buffon hist. naturelle par C. Sonnini (Paris an IX) XLI 131 on sait que le coq s'approche de la poule par une espèce de pas oblique, ... accompagnant son action d'un certain *murmure* expressif; ... on sait que le mâle *saisit avec son bec la crête ou les plumes du sommet de la tête de la femelle*, soit par manière de caresse, soit pour garder l'équilibre. Étienne de Clavière Iuv. periphrases (Bourges 1607) says that any one who has kept fowls knows that it is the hen's note that is thin, or querulous, or hoarse; the cock's is shrill and clear. ANGUSTAM = tenuem is rare; *ang. spiritus* Cic. in lexx. on the training of the voice see Grasberger Erziehung im klass. Alterth. II 273—6.

„ „ ILLE, QUO MARITO Lucr. I 15 Munro. Nipperdey on Tac. an. IV 56. Staveren on Nep. Ages. 4 § 4. Friedländer (in Bursian's Jahresber. III 1877, 214) rightly rejects Bücheler's revelation (Rhein. Mus. XXIX 637) 'in explicandis saturis quos quidem novi interpretes multa praetermisere, velut ne hoc quidem adnotatum inveni ad III 91, circuitu illo poetam ideo usum esse ut gallus gallinaceus quantum Gallo praestaret semiviro, verborum ludibrio comprehenderet.' With the flattery cf. Sil. III 618—9 to Domitian *quin et Romuleos superabit* voce *nepotes*, | *quis erit eloquio partum decus.* MARITO so (of the lower animals) Verg. Hor. Colum. Plin. (X § 76 of partridges, § 155 *gallinae*). Mart. IX 71 1. XIV 140 1. Stat. Th. V 330 *stabuli*. So *vir, ἀνήρ, πόσις, uxor, γυνή.*

„ 93 THAIDA Bayle s.v.

„ 94 95 DORIDA NULLO CULTAM PALLIOLO VI 63—77. Friedländer (Bursian Jahresber. XIV 174) prefers Priscian's reading *pullo* cl. Mart. IX 32 1 *hanc volo quae facilis quae palliolata vagatur*, as Doris is here evidently (?) the *meretrix* in comedy. W. E. Weber, reading *nullo*, takes D. to be the slave-girl in simple tunic. So Madvig and Düntzer, as it seems rightly. [Cypr.] de spect. 5 f. (p. 9 9 H) a just reproof of the mimes *istud publicum monstrum omnibus videntibus geritur et prostitutarum transitur obscaenitas: quaesitum est quomodo adulterium ex oculis admitteretur. huic dedecori condignum dedecus superducitur*, homo fractus omnibus membris et vir ultra muliebrem mollitiem dissolutus, *cui ars sit verba manibus expedire: et propter unum nescio quem* nec virum nec feminam *commovetur civitas tota ut desaltentur fabulosae antiquitatum libidines.* On the theatre Friedländer II[5] 391—433 and in Marquardt StV. III 508—532 (525 except in the mimes all parts were taken

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by men); on music Sittengesch. III^{5} 291—328. Claud. in Eutr. II 402—5 *fit plausus et ingens | concilii clamor, qualis resonantibus olim | exoritur caveis, quotiens crinitus ephebus | aut rigidam Nioben aut flentem Troada fingit.*

III 95 Tert. spect. 17. 23. Hier. ep. 43 2 fin. *in theatralibus scaenis unus atque idem histrio nunc Herculem robustus ostendit, nunc mollis in Venerem frangitur, nunc tremulus in Cybelen.* 79 9 pr. *histrio fractus in feminam.* Cypr. ad Donat. 8. ep. 2. Chrys. hom. in Matt. 37 (38) 6 (VII 475^{d} Gaume). Deinokrates, a Messenian envoy, dancing in woman's attire Polyb. XXIV 5 § 11. Plut. Flamin. 17 § 6. Quintil. I 10 § 31 *apertius tamen profitendum puto, non hanc* [musicen] *a me praecipi, quae nunc in scaenis effeminata et impudicis modis fracta non ex parte minima, si quid in nobis virilis roboris manebat, excidit.*

„ 96 PERSONA Suet. Ner. 21 *tragoedias quoque cantavit* personatus, *heroum deorumque item heroidum ac dearum* personis *effectis ad similitudinem oris sui et feminae, prout quamque diligeret.*

„ „ PLANA anth. Pal. XI 222 ΧΕΙΛΩΝ *καὶ* ΛΕΙΧΩΝ *ἴσα γράμματα. ἐν δὲ τί τοῦτο;* | ΛΕΙΧΕΙ *γὰρ* ΧΕΙΛΩΝ, *κἂν ἴσα, κἂν ἄνισα.* RIGAULT. Ov. am. I 5 21 *quam castigato* planus *sub pectore venter.*

„ 99 see Croft on Elyot's Governour (1883) I 205. MOLLI II 47, 165. VIII 15 n. cf. *tener* I 22 n.

„ 100 101 MAIORE CACHINNO CONCUTITUR XI 2 3 *quid enim* maiore cachinno | *excipitur.* Aus. epigr. 54 3 *solito* maiore cachinno concussus. RIDES, CONCUTITUR VIII 24. XVI 17—22 n. Holden on Cic. p. Planc. § 15. p. Sest. § 92 a categorical for a conditional sentence. Public school Lat. Gr. p. 473. Ter. haut. 79. 486—7. Verg. g. II 519 Forb. Ov. a. a. II 543. heroid. 4 139. Rutil. Lup. I 15. Mart. III 46 5 and 9. Munro on Lucr. III 9 45.

„ 100 „ Sen. n. q. I pr. § 6 *in alienam voluntatem sermo compositus.* Obbar on Hor. ep. I 18 10 11. Mart. XII 40.

„ 102 NEC Plin. ep. III 1 § 9 n.

„ 103 ENDROMIDEM Poll. VII 22. Callim. Del. 238. AESTUO SUDAT Sen. n. q. I pr. § 4 *ut* sudem, *ut* aestuem.

„ 104 NON SUMUS ERGO PARES Mart. II 18 2 (cited I 100) *iam* sumus ergo pares.

„ 104 105 OMNI NOCTE DIEQUE Mart. IX 62 1 2 omni | et nocte...et die. II 43 2 nocte dieque. so Ov. met. II 343. XII 46. Pont. III 1 40. Sil. XII 483. XIII 290. XIV 61. VFl. II 281. VIII 416. Stat. s. IV 6 94. V 1 72. Prud. cath. 8 56. Auson. V (eglog.) 16 12 (p. 15 S) (Stat. Th. V 82 *sub* nocte dieque).

„ 105 106 ALIENA SUMERE VULTUM A FACIE commended in a *famulus* by Stat. s. II 6 52 53 *tecum tristisque hilarisque nec umquam | ille suus* vultumque tuo sumebat ab ore. Ov. tr. V 8 17.

„ 106 IACTARE MANUS Quintil. X 3 § 21 *illa, quae altiorem animi motum sequuntur quaeque ipsa animum quodam modo concitant, quorum est* iactare manum. XI 3 § 179. Ov. f. III 536. DCass. LXI 20 § 3 when Nero acted, Burrhus and Seneca prompted him, *καὶ αὐτοὶ τάς τε χεῖρας καὶ τὰ ἱμάτια, ὁπότε φθέγξαιτό τι, ἀνέσειον.* LAUDARE PARATUS VI 16. 207. 245. IX 7. 49. XIII 108. XV 102. Pers. I 132. VI 36.

„ 107 RUCTAVIT Suet. Vit. 7 arts of V. to win favour; he kissed all, even the private soldiers on his road, *perque stabula ac deversoria mulionibus ac viatoribus praeter modum comis, ut mane singulos,* 'iamne ientassent' *sciscitaretur seque fecisse* ructu *quoque ostenderet.* Mart. III 82 8. X 48 10 ructatrix *mentha* in the pharmacopoeia. I 87 4 betrays the tippler.

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As a medical symptom ind. to Plin. h. n. and Galen. MINXIT Luc. conv. 35. Alciphr. III 55 § 9. Petron. 27 n. (pp. 131—133 Burm.). Hier. ep. 52 (=2) § 6 *audio praeterea in senes et anus absque liberis quorundam turpe servitium. ipsi* apponunt matulam, *obsident lectum, purulentiam stomachi et phlegmata pulmonis manu propria suscipiunt.* The ancients carried out the maxim *naturalia non sunt turpia* with rigid consistency; it is needful to remember this, or we shall charge this passage with exaggeration and take offence where none is meant often in the classics, as in the fathers, Dante, Chaucer, Luther, Shakespeare. Aeschylus in Ath. 17c ἀπρεπῶς που παράγει μεθύοντας τοὺς Ἕλληνας, ὡς καὶ τὰς ἀμίδας [his word, and that of Soph. ib.[4] is οὐράνη] ἀλλήλοις περικαταγνύναι. O. Jahn über Darstellungen griech. Dichter auf Vasenbildern (Abh. d. K. S. Ges. d. Wiss. VIII 746) after speaking of vases representing drunkards vomiting: 'Nicht minder unbefangen werden die Verse des Eupolis (Ath. 17e)

εἶεν· τίς εἶπεν „ἀμίδα ποῖ" πρῶτος μεταξὺ πίνων;
Παλαμηδικόν γε τοῦτο τοὑξεύρημα καὶ σοφόν σου

durch ein Vasenbild illustrirt (mus. Greg. II 85 2), welches bestätigt, wie sehr die Begriffe von Anstand wechseln (Welcker Nachtr. zur Tril. p. 162 ff.).' Welcker cites Xen. Kyrop. VIII 8 § 10 (with Gataker advers. misc. 5=opera I 293). Suid. Ῥοδίων χρησμός. Diogenian. VIII 4 [I 305 Leutsch]. Demosth. ag. Konon p. 1257 § 4. Pierson on Moeris p. 218 [cf. sat. X 64 n.]. Böttiger Sabina 34—39 cites Petron. 27 comm. Ramirez de Prado on Mart. III 82. Upton on Epiktet. I 2 § 8. 19 § 17. Wyttenb. on Plut. II 234d. Add Rader on Mart. VI 89. Ath. 262d. 292c. Clem. Al. paed. II § 25 f. p. 67 10 Sylb. Pollux X 122. Other exx. offensive to our standard of decorum cited by comm. Suet. Claud. 32. Mart. III 82. X 14 10. Cynic shamelessness Zeller Philos. d. Gr. II (1)[3] 274. 280. Cope in journ. of cl. and sacr. phil. II 154, and on Aristot. rhet. III 2 § 13 p. 1405[b] 10 (confutation of the sophism οὐθέν᾽ αἰσχρολογεῖν, εἴπερ τὸ αὐτὸ σημαίνει τόδε ἀντὶ τοῦ τόδε εἰπεῖν). HSt. εὐθυρρημονέω and kindred words. Plut. II 1069c. Alkiphr. III 7 § 5. John of Salisbury policr. III 4 expresses our modern feeling in his paraphrase *si bene ructavit, aut si quid fecit amicus, | quod proferre palam non possit lingua modeste.* Böttiger ms. imputes to the English three-bottle men of his day a cynic freedom 'hodie apud Anglobritannos de manu in manum ambulat matula.'

III 109 seq. so Caecilius Epirota Suet. gr. 16. amours of fashionable physicians Friedländer I[5] 115. Story of Syllaeus (Ios. ant. XVI 7 § 6). Mart. IV 5 5 6 (cited on 21 22). Tac. an. IV 3 and 12 (Seianus and Livia).

„ 111 SPONSUS LEVIS ADHUC early marriage Friedländer I[5] 505—6 (Nero married A.D. 53 aet. 16 Tac. XII 58; husbands of eleven years of age in inscriptions).

„ 112 113 RESUPINAT .. VOLUNT change of number cf. 290—9 *stat .. iubet .. exclamat ... feriunt ... faciunt.* VI 116—135 where the account of Messalina closes with *faciunt ... peccant.* 362—5 *non sentit ... femina; ... reputant.* 460 seq. *femina dives ... veniunt.* So individual examples are summed up in the *debent* of I 75. XIII 209—223 explains the usage: *cogitat .. habet .. videt ... hi sunt qui trepidant.* KIAER.

„ 113 SECRETA Tac. an. IV 7 f. *et* secreta *quoque eius* [of Drusus] corrupta uxore *prodebantur.* TIMERI 57. Cic. p. Cael. § 57 *at quibus servis? ... eisne, quos intellegebat non communi condicione servitutis uti, sed licentius liberius familiarius cum domina vivere? quis enim hoc non videt, ... in eius modi domo, in qua mater familias meretricio more vivat, in qua nihil geratur quod foras proferendum sit, ... hic servos non esse*

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servos?... quibus occulta credantur. DH. IV 24 (II 35 2 Kiessling) of slaves οἱ δὲ συνίστορες καὶ συνεργοὶ τοῖς δεσπόταις γενόμενοι φαρμακειῶν καὶ ἀνδροφονιῶν καὶ τῶν εἰς θεοὺς ἢ τὸ κοινὸν ἀδικημάτων, receive their freedom as a reward of complicity. Luc. merc. cond. 41. Ios. b. Iud. I 26 throughout (career of Eurykles). Farnaby cites the proverb *servo d' altrui si fa, chi dice il suo secreto a chi no' l sa.*

III 114 ET QUONIAM COEPIT Cic. orat. § 54 et quoniam coepi...*augere.* Lucr. V 1416 *sic odium* coepit *glandis.*

„ 115 DCass. LXVIII 1 § 5 the philosopher Seras condemned to death under Nerva as a false accuser. DCass. LIX 26 § 4 A.D. 40 Caligula discharged Pomponius, who was said to have plotted against him, ἐπειδὴ ὑπὸ φίλου προεδόθη, and rewarded his mistress, because when tortured she divulged nothing.

„ „ MAIORIS ABOLLAE Marquardt Privatleben 553. E. Saglio in Daremberg dict. des ant. I 9 'les satiriques raillent (A. Mai Virgil. pict. ant. ex cod. Vatic. 1835. Hor. ep. I 17 25) la gravité et la pauvreté affectée de certains philosophes toujours enveloppés dans le vaste manteau qui leur servaient d'unique vêtement pendant le jour, et de couverture pendant la nuit. comme on les reconnaissait d'abord à cet extérieur, on leur donnait le nom de *grands manteaux* (*maior abolla*).' He gives a figure from a silver vase (n. 2812) of the *cabinet des médailles* at Paris.

„ 116 on Barea's son-in-law Annius Pollio see Borghesi IV 488. STOICUS DELATOR II 10 *Socraticos cinaedos.* VI 118 *meretrix Augusta.* The Stoics were the core of the opposition under the empire V 36 37 n. Boissier l'opposition sous les Césars. Paris 1875. Schiller's Nero 666—705.

„ „ OCCIDIT per alium as 37. AMICUM DCass. LXII 9 § 3 A.D. 65 any charges were believed, § 4 and this was the principal cause of the success of wicked friends and slaves of some of the victims; strangers and enemies they might suspect and be on their guard against, πρὸς δὲ δὴ τοὺς συνόντας καὶ ἅκοντες ἐγυμνοῦντο.

„ 117 118 RIPA NUTRITUS IN ILLA AD QUAM GORGONEI DELAPSA EST PINNA CABALLI Schömann (opusc. III 271—3) no evidence connects Egnatius with Tarsus; the schol. says Tarsus was named from Perseus, *quia ibi una ex talaribus pinnis ei decidit.* S. finds in our text Berytus (Beirût) the native place of Egnatius (116 n.). That Iuv. is thinking of Perseus and Andromeda, will appear, if we consider: 'primum, *pinnam caballi* dictam esse pro ipso caballo, Pegaso, quippe pinnato, per notissimam synecdoches figuram, veluti etiam pro avibus locis innumeris pinnae dicuntur (cf. Burm. ad Propert. III 8 11) et Nonnus aliquoties πτερὸν ὕπνου dixit pro somno, quem alatum poetae atque artifices finxerunt (cf. Ruhnken ep. crit. II p. 159); deinde *delabi* non eum solum dici, qui decidat, sed etiam qui devolet aut qui aequabili motu descendat; denique *ripam* non solum fluminum esse, sed etiam maris, h. e. ripas etiam pro litoribus dici non minus quam litora pro ripis.' Now Perseus descended at Iope (Jaffa), further south on the coast line on which Beirût stands (Strabo 43 pr. 759. Plin. IX § 11. Solin. 34 §§ 2 3. Mela I 64 Parthey [add Tzschucke on Mela ibid. = I 11 § 3 vol. II 394. Konon 40. Priscian perieg. 852—3 joins Jaffa to Beirût *hi muros* Iopes, *gazam quoque Elaida complent | antiquamque Tyrum* Beryti *et moenia gratae;* so Avien. descr. orb. 1069—71]. The chains of Andromeda were shewn in the time of Iosephus (b. Iud. III 3 § 3). The blood-red tint of a spring was traced to the blood of the monster (Paus. IV 35 § 9), Perseus having washed his hands there after his day's work. The creature's bones, 40 ft. long, were exhibited by

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M. Scaurus in his aedileship (Plin. Solin.). Pliny v § 69 calls Jaffa *Iope Phoenicum*. It had of old belonged to the Jews, was seized by Antiochos (Ios. ant. xiii 9 § 2), attached by Pompeius to the province of Syria (ib. xiv 4 § 4 f.), restored by Caesar to Hyrcanus (ib. 10 § 6); and after the deposition of Archelaus (6 A.D.) permanently united to Syria (ib. xvii 11 § 4. 13 § 5. b. Iud. ii 6 § 3. 8 § 1). This whole coast line from Egypt to Cilicia and Mt Amanus is comprehended under one name, Syria or Phoenicia, by Greek and Roman geographers (Strabo, Mela, ll. cc. Plin. v §§ 66 67. Reland Palaestina i c. 24). Stark Gaza u. d. philistäische Küste (Jena 1852) 593—4.

Add: Plin. v § 69 also mentions the chains of Andromeda: *Iope Phoenicum, antiquior terrarum inundatione, ut ferunt, insidet collem praeiacente saxo in quo vinculorum Andromedae vestigia ostendunt. colitur illic fabulosa Ceto.* In Jerome's time (in Ionam 1 3 vi 394d Ven. 1768) the rocks were still shewn on which Andromeda was bound. See for Beirût Robinson's Palestine (1841) iii 435—447, who notices that the story of St George and the dragon (? whether a reminiscence of Perseus and his ceto) has its home there; for Jaffa (Jâfa) see Tobler Zwei Bücher Topographie von Jerusalem und seinen Umgebungen (Berl. 1853—4) ii 576 seq.

iii 118 25 n.

„ „ GORGONEI CABALLI 'hack,' satirical. Ov. Pont. iv 8 80 Gorgonei *equi*. PINNA CABALLI cf. xiii 233 *cristam galli*.

„ 119 NON EST ROMANO CUIQUAM LOCUS HIC 21 22 '*quando artibus' inquit 'honestis* | nullus in urbe locus.'

„ 120 the freedman of Caligula may well have supplied Iuv. with the name and type Protogenes (DCass. lix 26 §§ 1 2); he carried about with him always the 'sword' and 'dagger' (known also to Suet. Cal. 49 f. *gladius* and *pugio: ambo nomina et notas continebant morti destinatorum*). Once, entering the senate, looking sternly at Scribonius Proclus, he cried 'you too greet me, though you hate the emperor so'; on which those present tore Proclus to pieces. Claudius A.D. 41 put Pr. to death and burnt the books (DCass. lx 4 §§ 4 5). An *auriga* of the name, a court favorite at a later date (Lamprid. Heliog. 6 § 3).

„ 121 GENTIS VITIO = culpa)(beneficio Plaut. Nep. Ages. 5 § 2 *quod tam multi a se victi* vitio adversariorum *concidissent*. Petron. 111 vitio gentis humanae *concupiit scire, quis aut quid faceret*. Curt. viii 5 § 8 *ex Sicilia Cleo, hic quidem non ingenii solum, sed etiam* nationis vitio adulator. Tac. d. 18 vitio *autem* malignitatis humanae *vetera semper in laude, praesentia in fastidio esse*.

„ „ PARTITUR Luc. cited 122. 'Greece with none will halve a friend, but keeps him all her own' (Badham).

„ 122 SOLUS HABET Luc. i 290 291 partiri *non potes orbem*, | solus habere *potes*. FACILEM AUREM v 107 n. IN AUREM Ov. her. 3 23 Heins. Burm. Ruhnk. Mart. i 89 1 n. Plin. h. n. vii § 183.

„ 123 VENENO Cic. Catull. Liv. Stat. in lexx. Barth. on Stat. Th. i 171. Mamertin. grat. act. Iul. (paneg. xi) 21 *quippe ei a fucatis* adulantium [Bährens reads *adulatuum*, a word nowhere found] venenis *quod periculum est, qui aures etiam veris laudibus gravatus impertiat?* Manil. iv 575—6 *garrulitas odiosa datur* linguaeque venenum | *verba maligna novas mussantis semper ad* aures. so *linguae v.* Prisc. laud. Anastas. 135—6 (Bährens p. l. m. v 269). Paulin. Petroc. vit. Mart. iii 158 Barth. Hier. ep. 88 (i 257a) *diaboli* venena *siluere*. 97 2 f. (582d) venena *pectoris*. 133 1 (1026a) *omnium haercticorum* venena. cf. Phoebad. c. Arian. 8 Barth pp. 96—7. Clem. recogn. iii 68. v 18. Ambr. de Noe et

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arca § 49. cf. Hor. ep. I 14 38 Obbar *non odio obscuro morsuque* venenat. So 'poison,' 'venom,' and their kindred are more used in a moral than physical sense.

III 124 LIMINE Sen. brev. vit. 14 § 3 cited on I 86. PERIERUNT TEMPORA Ov. rem. am. 107 *auxilii* perierunt tempora *primi*.

„ 124 125 LONGI SERVITII Hor. s. II 5 96—101 (rules of the art of getting on, oracularly laid down by Tiresias) *importunus amat laudari: donec 'ohe iam!' | ad caelum manibus sublatis dixerit, urgue et | crescentem tumidis infla sermonibus utrem. | cum te* servitio longo *curaque levarit, | et certum vigilans 'quartae esto partis Ulixes' | audieris 'heres.'*

„ 125 SERVITII V 161 n.

„ 126 PORRO Gron. on Sen. contr. 1 § 1. Hand IV 482. NE NOBIS BLANDIAR Plin. ep. V 1 § 11 *factum meum*, nisi *forte* blandior mihi, *antiquum*. VIII 3 § 2. Mart. XI 32 7. Tert. ad mart. 4 pr. Hier. ep. 64 § 5 *vocabulum Christi, in quo* mihi blandior. Hier. ep. 22 § 8 (II 94ᵃ). Several exx. in Dirksen manuale. cf. *assentari sibi* (Reid on Cic. ac. II § 45).

„ 127 128 CURET CURRERE Grang. 'Romanorum *cura* integra *currere* ad domos beatorum.' 127 NOCTE while the man of wealth (Hor. ep. I 18 34 Obbar) *dormiet in lucem*. Friedländer I³ 318—9=I⁵ 359 360. Luc. navig. 22 (a day-dream) sweet sleep, visits and entreaties of friends, all crouching and adoring; some walking up and down *at early morning* before my door, and among them Kleaenetos and Demokritos *οἱ πάνυ*; and when they claim admittance before the rest, let seven stalwart porters, barbarians, clap the door in their face, as they do to others. Then, when I think good, I will rise as the sun, and not even look at some of them; but if there be a poor man, such as I was before my treasure trove, I will be friendly to him and invite him after his bath to supper. TOGATUS Marquardt Privatleben 251—3. 536.

„ 128—130 CUM PRAETOR LICTOREM IRE PRAECIPITEM IUBEAT, NE PRIOR ALBINAM COLLEGA SALUTET Hor. S. II 6 24 ne prior *officio quisquam respondeat, urgue*.

„ 128 Friedländer I⁵ 358 3. Sen. ep. 84 § 12 (cited I 100 n. ad fin.).

„ „ IMPELLAT Pers. II 12 13 *pupillumve utinam, quem proximus heres |* impello, *expungam*. Luc. I 149 150 impellens *quicquid sibi summa petenti | obstaret*. DCass. LVII 11 § 1 Tiberius was affable and easy of access to an extreme; for example he bade the senators salute him in a body, that there might be no hustling (*ἵνα μὴ ὠστίζωνται*). Mart. X 10 1—14 *cum tu,* laurigeris annum qui fascibus intras, | mane salutator limina mille teras, | *hic ego quid faciam? quid nobis, Paule, relinquis, | qui de plebe Numae densaque turba sumus? | qui me respiciet, dominum regemque vocabo? | hoc tu, sed quanto blandius! ipse facis. | lecticam sellamve sequar?* nec ferre recusas, | per medium pugnas sed prior isse lutum. | *saepius assurgam recitanti carmina? tu stas | et pariter geminas tendis in ora manus. | quid faciet pauper, cui non licet esse clienti? | dimisit nostras purpura vestra togas.*

„ 129 ORBIS comm. on Tac. G. 20. Gataker on Antonin. VI 59. Ov. a. a. II 271—2. Sen. rh. contr. 9 § 38 *non ego ero pater* orbo divite. Sen. ben. VI 38 § 4 *an tu Arruntium et Haterium et ceteros, qui* captandorum testamentorum *artem professi sunt, non putas eadem habere quae designatores et libitinarios vota?* Lucian d. mort. 4 § 2. 5—9. rhet. praec. 24. Philostr. soph. I 21 § 4. Tac. XIII 42 accusation (A.D. 58) of P. Suillius against Seneca himself, *Romae testamenta et* orbos *velut indagine eius capi*. XV 19 A.D. 62 *orbi* adopted sons merely to obtain

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pretorships and provinces, and then cast them off; complaints *satis pretii esse* orbis, *quod multa securitate, nullis oneribus gratiam honores cuncta prompta et obvia haberent.*

III 130 cf. 184. PRIOR I 102. Sen. ben. VI 34 § 1 *est proprium superbiae magno aestimare introitum ac tactum sui liminis et pro honore dare, ut ostio suo propius adsideas, ut gradum* prior *intra domum ponas, in qua deinceps multa sunt ostia, quae receptos quoque excludant.*

„ „ ALBINAM ET MODIAM COLLEGA SALUTET I 39. Mart. IX 100 *denaris tribus invitas et mane togatum | observare iubes atria, Basse, tua: | deinde haerere tuo lateri, praecedere sellam,* | ad vetulas tecum plus minus ire decem. | *trita quidem nobis togula est vilisque vetusque: | denaris tamen hanc non emo, Basse, tribus.* Sen. brev. vit. 7 § 7 *ille reus quot dies abstulit?...quot illa* anus efferendis heredibus lassa? *quot ille ad irritandam avaritiam captantium simulatus aeger? quot ille potentior amicus, qui vos non in amicitiam, sed in apparatum habet?*

„ „ SALUTET the meaning is best seen from Capitol. Ant. Pius 3 § 3 *nam cum sacerdos femina Trallibus ex more proconsules semper hoc nomine* salutaret, *non dixit* 'ave, *pro consule,' sed* 'ave, *imperator.*' To the *orbae* the praetor would say '*ave, Albina,*' '*ave, Modia*' Mart. v 21.

„ 131 DIVITIS HIC SERVI P. Vindob. *servo,* 'the son of the freeborn gives the wall (the right hand place) to the rich man's slave,' a far more forcible contrast, genitive opposed to genitive, and *servo* to *filius* without any epithet. *tegere latus* Cic. Phil. 13 § 4. VM. IV 7 E 2. Ambr. enarr. in ps. 1 46. hexaëm. III § 30 *utrumque latus tectus.* Sidon. ep. I 11 *iunctis mihi lateribus incedere.* Spartian. Hadr. 21 § 3 *cum quodam tempore* servum *suum* inter duos consulares *e conspectu ambulare vidisset, misit qui ei colaphum daret diceretque: 'noli inter eos ambulare, quorum esse adhuc potes servus.'* See Holyday and Lips. elect. II 2. Ov. f. II 67 68 in the good old days the greybeard *medius iuvenum, non indignantibus ipsis | ibat, et interior* (on the right), *si comes unus erat.* schol. rightly 'aut in medium servum mittit, aut in sinistra ambulat.' Eutr. VII 13 of Claudius *tam civilis autem circa quosdam amicos exstitit, ut etiam Plautium ..., qui in expeditione Britannica multa egregie fecerat, triumphantem ipse prosequeretur et conscendenti Capitolium* laevus incederet. Plut. Flamin. 21 § 3.

„ 132 133 QUANTUM IN LEGIONE TRIBUNI XIV 197 n. ACCIPIUNT 25,000 sesterces in the third century A.D. Marquardt StV. II² 97. Spartian. Hadr. 10 § 7 (Salmas. p. 95) *nec pateretur quicquam* tribunum *a milite* accipere.

„ 133 CALVINAE see ind.

„ 134 SEMEL AUT ITERUM Cic. Brut. § 308 (*s. atque i.* Cic. Caes. Colum. in Hand III 527. lexx. also cite Liv. Suet. Aug. 22. 27 f. Claud. 46 f. not so common as *semel iterumque*). Vulg. and Greg. (in Krebs) in same sense *semel et bis.*

„ 136 ALTA SELLA VI 351 *quae longorum vehitur cervice Syrorum.* 353 *conducit comites* sellam. Grang. gives a choice of three meanings for DEDUCERE; the abl. shews that the simplest, 'to hand her down,' is to be preferred.

„ 137 DA TESTEM = XVI 29 n. 8 exx. from Cic. orr. in Merguet *do* (II 147b). Plin. ep. III 20 § 5. In the text-books *humilitas* discredits a witness Quintil. V 7 § 23 *si humiles producet, vilitatem ... oportebit incessere.* § 30. In conflicting evidence § 34 the question might arise *utri meliores viri?* Paullus sent. V 15 § 1 *suspectos gratiae testes, et eos vel maxime, quos ... vitae humilitas infamaverit, interrogari non placuit.*

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cf. Cic. p. SRosc. § 43 fin. *firmissimis et* sanctissimis *testimoniis virorum optimorum causa . . . communita.* § 44 witnesses worthy of trust, *ordine . . senatores, aetate grandes natu, natura* sanctos *et religiosos, copiis rei familiaris* locupletes et pecuniosos.

III 137 138 HOSPES NUMINIS IDAEI Plin. h. n. VII § 120 *vir optimus semel a condito aevo iudicatus est Scipio Nasica a iurato senatu.* Pauly II 666 n. 11.

„ 138 NUMINIS IDAEI Preller-Jordan röm. Myth. II³ 54—60. PROCEDAT Cic. p. Cael. § 66 fin. testes . . . *exspecto.* § 67 *qui se numquam profecto, si in istum locum* processerint, *explicabunt.* p. Flacco § 11 Graecus testis *cum ea voluntate* processit *ut laedat, non iuris iurandi, sed laedendi verba meditatur.* anth. lat. 787 3 R. NUMA who introduced the worship of Fides I 115 n. Liv. I 21 § 4. DH. II 75. Plut. Num. 16 § 1. Clem. Al. str. V § 8. esp. Amm. XVI 7 § 4.

„ 139 SERVAVIT TREPIDAM FLAGRANTI EX AEDE MINERVAM on the Palladium see Preller-Jordan röm. Myth. I³ 299. II³ 169. Marquardt StV. III¹ 242. Ov. tr. III 1 29. Luc. I 592—3. IX 991—2. Argos also (Paus. II 23 § 5 rebukes the Argive claim: *τὸ μὲν δὴ Παλλάδιον, καλεῖται γὰρ οὕτω, δῆλόν ἐστιν ἐς Ἰταλίαν κομισθὲν ὑπὸ Αἰνείου*), Lavinium, Luceria, Ilium, Siris, all shewed the genuine Palladium of Troy (Schwegler I 332—4). Profane eyes first beheld it after the fire of A.D. 191 (Hdn. I 14 §§ 4 5. cf. V 6 § 3). Constantine, *si credimus*, imbedded it in the basis of the still existing porphyry monolith, set up in the forum of Constantinople. The Byzantine Christians, regarding it as the fatal pledge of the city's safety, kindled tapers and incense there (Lasaulx Untergang des Hellenismus 49 50). On the fire of B.C. 241 see Oros. IV 11 § 9 (ignis) *cum omnia in circuitu fori popularetur, aedem Vestae corripuit, et* ne sibi quidem dis subvenientibus *ignem illum, qui aeternus putabatur, temporarius ignis oppressit; unde etiam Metellus, dum* arsuros deos *eripit, vix bracchio semiustulatus aufugit.* Sidon. c. 9 (=1 Baret) 195—7. cf. Firm. Matern. 15 § 3 Troy was burnt by the Greeks, Rome by the Gauls, *et ex utroque incendio Palladium* reservatum *est, sed* reservatum *non propriis virtutibus, sed* humano praesidio: *ab utroque enim loco homines liberarunt et translatum est ne humano* flagraret *incendio* cet. cf. 16 § 2 seq. where the emperors are adjured to burn it. Aug. c. D. I 2. A very high character of Metellus, by his son Q. Metellus Macedonicus, with Pliny's criticism h. n. VII §§ 139—141. Pauly II 22 n. 2. Sen. exc. contr. IV 2. Heyne exc. IX on Aen. II. Klausen Aeneas 276 n. 1.

„ 140 cf. 183 184. VII 138. Sall. Catil. 10 § 4. Iug. 8 § 1 (=20 § 1) Romae omnia venalia. cf. 28 § 1. 35 § 5 Iugurtha, leaving Rome, *fertur saepe eo tacitus respiciens postremo dixisse:* o urbem venalem *et mature perituram, si* emptorem *invenerit.* Freinsheim on Flor. III 1 § 18. 5 § 18. 9 § 3. Ov. f. I 209—218. App. Mithr. 56 f. Petron. 14 *quid faciant leges,* ubi sola pecunia regnat, | aut ubi paupertas vincere nulla potest? cet. 119 ver. 39—44. See the terrible indictment against the mystic Babylon apocal. 18 with the *πᾶν πᾶν πᾶν* of ver. 12, and the climax 'souls of men' in ver. 13. Countless proverbs and protests in every style of composition attest that Rome has never washed away this hereditary taint. Wander deutsches Sprichwörter-Lex. V 1685 n. 114 (in Rome the 10 commandments consist in the 10 letters *da pecuniam*). PROTINUS AD CENSUM, DE MORIBUS ULTIMA FIET QUAESTIO Phokylides (cf. Plat. rep. 407ᵃ) in Diogenian. IV 39 *δίζεσθαι βιοτήν, ἀρετὴν δ' ὅταν ᾖ βίος.* Contrary to the rule of ethics Cic. off. II § 69 *cum in hominibus iuvandis* mores *spectari aut* fortuna *solet, dictu quidem est proclive itaque volgo loquuntur, se in beneficiis collocandis* mores *homi-*

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num, non fortunam *sequi.* § 71 *sitque omne iudicium non,* quam locuples, *sed* qualis *quisque sit.*

III 141 QUOT PASCIT SERVOS Sen. tranq. 8 §§ 6 8. Apuleius (apol. 17—23) had gone, so his enemies affirmed, to Oea c. 17 *uno servo comite;* and had manumitted three slaves: 'supposing I had, *cur potius tres servos inopiae signum putares, quam tres libertos opulentiae?* Know that not philosophers only, *verum etiam imperatores populi Romani paucitate servorum gloriatos;* that M. Antonius, a consular, *solos octo servos domi habuisse;* Carbo had only seven; that Manius Curius had only two *calones* in camp, counting more triumphs than slaves. M. Cato, when he went as consul to Spain, *tres servos solos ex urbe duxisse;* when he found that more were required, he bought two more from the market; *eos quinque in Hispaniam duxisse.*' c. 21 will you accuse me, not of any vice, *sed quod vivo gracili lare, quod pauciores ego habeo, parcius pasco, levius vestio?* He ends with a *tu quoque* c. 23 'never again taunt any one with poverty, for you yourself alone, with a single ass, ploughed the one little field, your sole inheritance.' Scipio Africanus took five slaves on his campaign, Iulius Caesar three to Britain (Ath. 273^{ab}). Sil. XI 274—7. XIII 357—360. Petron. 37 f. 47 Burm. (400 cooks). 53 seventy slave children born in a day on the *Cumanum praedium* of Trimalchio. 117 *familiam quidem tam magnam per agros Numidiae esse sparsam, ut possit vel Carthaginem capere.* The freedman C. Caecilius Claudius Isidorus had 4116 slaves (Plin. XXXIII § 135). Luc. navig. 22 f. *παῖδας ὡραίους δσον δισχιλίους.* Wallon II 71—159. Becker-Marquardt III 2 100. Marquardt Privatleben 189. See Catull. (cited 231 n.) L. and S. *ἄδουλος* (with Ruhnken and Madvig there cited), *ἀδουλία.* Add for *ἄδουλος* DH. VIII 41. Georg. Pis. hexaëm. 1842: also the verb *ἀδουλέω* Strabo 712 fin.

„ 141 142 AGRI IUGERA Mart. X 58 9 *dura suburbani dum* iugera *pascimus* agri.

„ 142 QUAM MULTA MAGNAQUE sing. as I 120 n. Pacat. 47 f. quam multo *circumdabor auditore!* Merguet lex. Cic. IV 24 b 25 b 27 b shews that *quam multi* is as usual as *quot.* In such a passage as Cic. Lael. § 86 *honores vero*...quam multi *ita contemnunt!* the bare *quot* (without *homines*) would scarcely be allowed.

„ „ PAROPSIDE Suet. Galba 12. Becker Gallus III^3 279. Mart. XI 31 18. Prud. hamart. 532 Dressel. epilog. 18 (p. 487 Dr.). Wetstein on Matt. 23 25. HSt. Sidon. ep. II 9 (with Savaro p. 106). Isid. XX 4 § 10. Charis. I 82. Migne patrol. CVI 1150^d. 1474^c.

„ 143 144 Hor. s. II 3 94—99. ep. II 3 31—40 esp. 36 fidem. Apul. apol. 23 *tu vero, Aemiliane, et id genus homines, uti tu es, inculti et agrestes,* tanti *revera* estis, quantum habetis. Aug. enarr. in ps. 51 9 § 14 quantum habebis, tantus eris. *proverbium avarorum rapacium, innocentes opprimentium, res alienas invadentium, commendata negantium. quale hoc proverbium* quantum habebis, tantus eris? *id est, quantum habueris pecuniae, quantum acquisieris, tanto plus poteris.* The proverb is cited also Aug. de discipl. Christiana §§ 9 pr. 12 (VI 983^d, 986^a Gaume). In the former passage there is a riming proverb unnoticed by Erasmus: *quid illi in aures insusurrabis, homo avare, nisi 'Fili, aut frater aut pater, bonum est nobis ut cum hic vivimus bene sit nobis?* quantum habebis, tantus eris. frange lunam, et fac fortunam.'

„ 143 ARCA XI 26 n.

„ 144 TANTUM HABET ET FIDEI Sall. Iug. 24 § 4 *iam ante expertus sum* parum fidei miseris esse. Menand. monost. 512 *τῶν γὰρ πενήτων*

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εἰσὶν οἱ λόγοι κενοί. id. fr. inc. 277 Mein. *πένης λέγων τἀληθὲς οὐ πιστεύεται.* id. in Stob. fl. 96 5 *εὐκαταφρόνητόν ἐστι, Γοργία, πένης, | κἂν πάνυ λέγῃ δίκαια.*

III 144 SAMOTHRACUM Hertzberg Gesch. Griechenl. II 485 65. Plut. Pomp. 24 § 3. Roman devotees CIL I 578—581. Plut. Lucull. 13 § 2. Tac. an. II 54 of Germanicus *illum in regressu sacra* Samothracum *visere nitentem obvii aquilones depulere.* The island a sanctuary in which Perseus took refuge (Liv. XLIV 45 § 15. 46 § 10. esp. XLV 5 § 1—6 § 10. Vell. I 9 § 4. Flor. II 12 §§ 9 10); Atticus (Nep. Att. 11 § 2) sent thither fugitives from Philippi. The Samothrakian mysteries (of the Cabiri, Attius tr. 526 R) are in later times often coupled with the Eleusinian (Ov. a. a. II 601—2. Tert. apol. 7. Aristid. panathen. I 308 Dind. = 189 Jebb, 329 fin. Canter. Galen III 576. IV 361 K). Welcker griech. Götterlehre I 776 'In DS. the Samothrakians regard their flood (that of Dardanus), subsequent in Nonnus (III 215) to those of Ogyges and Deukalion, as the earliest, and account for it by the Euxine bursting its banks, which accords with the view of the natural philosopher Straton (Strabo 49). Altars on the heights, whereon they still sacrificed, were pointed to as evidence that their fathers were before the flood, having found refuge there (DS. V 47 § 5). These altars, as the most sacred and peculiar to them, must be meant by Iuv. They remind us of the commemoration of the flood at Athens and Hierapolis. The thank-offering presented to the Most High by Noah in the best known story of the deluge, gave occasion to the altars of the Samothrakians.' Cassius Hemina (fr. 6 in Peter hist. Rom. fragm. Leipz. 1883 p. 69 from Serv. Aen. I 378 and Macr. Sat. III 4 § 9) *Samothracas deos eosdemque Romanorum penates proprie dici θεοὺς μεγάλους* (cf. Aen. III 12. Varro l. l. VI § 88). Atticus fr. 1 (ib. p. 216 from schol. Veron. on Aen. II 717) the penates were brought from Samothrace to Rome. Varro (in Macr. Sat. III 4 § 7. Serv. Aen. I 378. III 148) the penates were conveyed by Dardanus from Samothrace to Troy, by Aeneas from Troy to Italy. Elsewhere (Aug. c. D. VII 28. cf. DH. II 66 fin. Plut. Cam. 26 § 7. Tert. spect. 8. Arn. III 40. Serv. Aen. II 296. Macrob. Sat. III 4 § 8) Varro identifies the penates with the Capitoline triad (Iuv. XII 3—6 n.). See Klausen Aeneas u. d. Penaten 159. 326—340. Preller-Jordan röm. Myth. II^3 175. Preller griech. Myth. I^1 660—671.

„ 144 145 IURES ARAS VIII 155—6 *iurat Eponam.* On the acc. see Drakenb. on Sil. VIII 105.

„ 145 CONTEMNERE FULMINA Vulcat. Avid. Cass. 3 § 4 *saepe religiosus, alias* contemptor sacrorum. So *contemptor divom, superum, deum* (Aen. VIII 6). FULMINA XIII 78 n. 91 n. 223—6 nn. Aristoph. nub. 395—402 (cf. Demetr. de eloc. 150). Lucr. VI 379—422 Munro. Aen. XII 200 *audiat haec genitor, qui* fulmine *foedera sancit.* Hor. c. I 34 5 seq. III 5 1. Pers. II 17—30. Sen. n. q. II 42 (the thunderbolt not an instrument of vengeance). Minuc. Fel. 5 § 9. Zeller Philos. d. Gr. III^3 (1) 337.

„ 146 DIS IGNOSCENTIBUS IPSIS a like immunity for perjured lovers Ov. a. a. I 631—658 esp. 632—6 *pollicito testes quoslibet adde deos. | Iuppiter ex alto periuria ridet amantum | et iubet Aeolios irrita ferre Notos. | per Styga Iunoni falsum iurare solebat | Iuppiter: exemplo nunc favet ipse suo.* id. amor. II 8 19 20. III 3 (esp. 1 2, 11 12, 20). Publil. Syr. 22 *amantis iusiurandum poenam non habet.* paroem. gr. II 53, 379 Leutsch.

„ 147—151 imitated from Hor. ep. I 1 94—97 (where see Torrentius) *si curatus inaequali tonsore capillos | occurri,* rides; *si forte subucula*

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pexae | trita subest tunicae vel si toga dissidet impar, | rides. MATERIAM PRAEBÉT IOCORUM x 47 n. Sen. const. sap. 18 § 1 *ipse* materia risus *benignissima.* id. vit. beat. 27 § 2 (Sokrates is speaking) praebui *ego aliquando Aristophani* materiam iocorum. Quintil. v 10 § 31.

III 148 LACERNA Suet. Aug. 40 f. *etiam habitum vestitumque pristinum reducere studuit, ac visa quondam pro contione pullatorum turba indignabundus et clamitans: 'en Romanos rerum dominos gentemque togatam!' negotium aedilibus dedit, ne quem postea paterentur in foro nisi positis* lacernis *togatum consistere.* See Rich companion. Marquardt Privatleben 551.

„ 149 TOGA...CALCEUS when a prisoner declared that he was a Roman, the pirates struck their thighs in feigned alarm, crying him mercy; afterwards, that he might be recognised another time, they put on him *toga* and *calceus* (Plut. Pomp. 24 § 5 *οἱ μὲν ὑπέδουν τοῖς καλτίοις αὐτόν, οἱ δὲ τῇ βέννον περιέβαλλον*). When tired of the game, they drowned him. The Greeks wore the *ἱμάτιον* (*pallium*) and *κρηπῖδες* (*soleae*) DCass. LX 6 § 2. ib. LIX 7 § 7 A.D. 37 *ἐξὴν καὶ ἀνυποδήτοις θεάσασθαι,* some *iudices* in summer sitting barefoot *ἀπὸ τοῦ πάνυ ἀρχαίου.*

„ „ SORDIDULA only one other ex. cited.

„ 149 150 RUPTA CALCEUS ALTER PELLE PATET Mart. XII 26 9 rupta *cum pes vagus exit* aluta.

„ 152 153 Hor. ep. I 18 24 Obbar. Sen. cons. Helv. 13 § 1 *paupertas tolerabilis est, si* ignominia *absit, quae vel sola opprimere animos solet.*

„ 153 INQUIT Cic. acad. II § 60, 133. cf. Reid ib. § 79. Sen. ben. III 11 § 1. ep. 94 §§ 22, 34, 37, 48. Gron. on Liv. XXXIV 3 § 9. Dräger hist. Synt. I² 100—1. Aug. civ. D. X 5 (I 409 12 Dombart). XIV 7 (II 40 5). XV 8 (II 97 15). Vict. Vit. II § 92. So *ait* Iuv. IX 63. Hor. ep. I 19 43. Pers. I 40 Jahn. Ellendt on Cic. de or. I § 30.

„ 154 SI PUDOR EST Prop. I 9 33. Ov. amor. III 2 24. Mart. II 37 10 *ullus* si pudor est. III 74 5. 87 4. X 90 9. Verg. ecl. 7 44 si quis pudor. VM. II 9 § 1 si quis est pudor.

„ „ PULVINO Ov. a. a. I 160. DCass. LIX 7 § 8 A.D. 39 the senators for the first time allowed cushions (*προσκεφάλαια*) *ἵνα μὴ ἐπὶ γυμνῶν τῶν σανίδων καθίζωνται.* SUBGAT Mart. cited on 153.

„ 155 LEGI XIV 323 n. Suet. Iul. 33. 39. Plin. ep. I 19 § 2. DCass. XXXVI 42 (25) § 1. Macrob. Sat. II 3 § 10. VII 3 § 8. Heitland on Cic. Mur. § 40. Sen. ben. VII 12 §§ 3—5. Arnob. cited on I 113. Sen. contr. 9 § 17 *census equitem Romanum a plebe discernit.* Augustus (Suet. 44) indignant that a senator could find no seat at crowded games at Puteoli, procured a decree of the senate *ut, quotiens quid spectaculi usquam publice ederetur, primus subselliorum ordo vacaret senatoribus, Romae legatos liberarum sociarumque gentium vetuit in orchestra sedere, cum quosdam etiam* libertini *generis mitti deprehendisset,* where Aug. has the same dislike to upstart freedmen as Iuv. expresses here. A.D. 58 Frisian ambassadors in Rome were taken, among other sights, to the theatre of Pompeius (Tac. XIII 54), *quo magnitudinem populi viserent. illic per otium (neque enim ludicris ignari oblectabantur) dum consessum caveae,* discrimina ordinum, quis eques, ubi senatus *percontantur, advertere quosdam cultu externo* in sedibus senatorum. On learning that the distinction belonged to envoys of nations eminent in valour and friendship to Rome, exclaiming that no nation excelled the Germans in arms and loyalty they took up their seats among the senators, who bore the intrusion in good part. So Suet. Nero 25 where observe the expressions *in orchestra sedere . . . in popularia deducti . . . sedentes in senatu.* A.D. 107 Trajan

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allowed envoys of kings (DCass. LXVIII 15 § 2) to sit *ἐν τῷ βουλευτικῷ*. A.D. 5 (DCass. LV 22 § 4 Reimar) separate places were for the first time assigned to senators and knights also in the circus. Suet. Claud. 21. DCass. LX 7 § 4. Plin. h. n. VIII § 21. Quintil. III 6 §§ 18 19 *qui artem ludicram exercuerit* in quattuordecim primis ordinibus ne sedeat cet. Pauly IV 996—7. Becker Handb. II 1 280—4. Friedländer in Marquardt StV. III[1] 513—4. From the first (B. C. 194 Liv. XXXIV 54 §§ 4—8. VM. II 4 § 3) the privilege had been invidious; Hor. Iuv. cet. inveigh against it as a symbol of the supremacy of wealth. In *municipia* the Augustales had reserved seats (Orelli 4046); at Nîmes the *nautae* (Boissieu inscr. de Lyon p. 396).

III 156 LENONUM PUERI QUOCUMQUE E FORNICE NATI Sen. prov. 5 § 2 *non sunt divitiae bonum: itaque habeat illas et Aelius* leno, *ut homines pecuniam, cum in templis consecraverint, videant et in* fornice. DH. IV 24 speaks as strongly as Iuv. of the arts by which slaves rose in his day: *οἱ μὲν ἀπὸ λῃστείας καὶ τοιχωρυχίας καὶ πορνείας καὶ παντὸς ἄλλου πονηροῦ πόρου χρηματισάμενοι, τούτων ὠνοῦνται τῶν χρημάτων τὴν ἐλευθερίαν καὶ εὐθὺς εἰσὶ Ῥωμαῖοι· οἱ δὲ συνίστορες καὶ συνεργοὶ τοῖς δεσπόταις γενόμενοι φαρμακειῶν καὶ ἀνδροφονιῶν καὶ τῶν εἰς θεοὺς ἢ τὸ κοινὸν ἀδικημάτων, ταύτας φέρονται παρ' αὐτῶν τὰς χάριτας.*

„ „ FORNICE O. Jahn Abh. d. K. S. Gesellsch. d. Wissensch. XII (1868) 271, commenting on a draper's shop under an archway. 'True, *fornices* seem only to occur as the residence of *meretrices* (Sen. contr. I 2 § 21. Petron. 7. Iuv. X 239 n.); but no doubt this is purely accidental and vaults were employed also as shops.'

„ 157 NITIDI PRAECONIS FILIUS Markland ms. no doubt rightly 'mallem *nitidus p. f.*, ut *cultos iuvenes pinnirapi.*' So Gifford 'the crier's spruce son.'

„ 158 PINNIRAPI CULTOS IUVENES IUVENESQUE LANISTAE on the repetition cf. VI 66 *attendit* Thymele; Thymele *tunc rustica discit.* Aen. VIII 649 *illum indignanti* similem similemque *minanti.* Ov. her. I 41. am. II 4 39. 19 5. a. a. I 63. 545. P. II 3 87 *inter confessum* dubie dubieque *negantem.* Fritzsche has Gr. and Lat. exx. on Hor. s. I 7 23 laudat *Brutum* laudatque *cohortem.*

„ „ LANISTAE Sen. ep. 87 § 15 cited on XI 8. Tac. an. IV 62. Mart. XI 66 1 *et delator es* .. 3 4 *et* lanista. *miror,* | *quare non habeas, Vacerra, nummos.* Friedländer II[2] 231—2 = II[5] 334.

„ 160 QUIS GENER HIC PLACUIT CENSU MINOR? Plin. ep. I 14 § 9 *nescio an adiciam esse patri eius amplas facultates. nam cum imaginor vos, quibus quaerimus* generum, *silendum de facultatibus puto: cum* publicos mores atque etiam leges civitatis intueor, quae vel in primis census hominum spectandos arbitrantur, *ne id quidem praetereundum videtur.* Themistokles in Cic. off. II § 71. Hor. ep. I 6 36 37 *scilicet* uxorem cum dote fidemque *et amicos* | *et genus et formam regina Pecunia donat.*

„ 160—163 Ov. am. III 8 55—60.

„ 161 SARCINULIS add to lexx. Petr. 99 (ib. *sarcinis*). QUIS PAUPER SCRIBITUR HERES? Cic. Verr. II § 36. Mil. § 48. Hor. s. II 5 48 49 *ut et* scribare *secundus* | heres. Tac. XIV 31 pr. Mart. VI 63 3 4. X 97 4. Gai. II 149. Ulp. fr. 28 5 and 13. Dirksen manuale 'heres' § 3.

„ 162 IN CONSILIO EST AEDILIBUS Cic. oratt. many exx. (Merguet I 648 a). r. p. III § 28 *cum vos* mihi essetis in consilio. Lael. § 37. Nep. Eum. 1 § 6. Sen. clem. I 15 § 7 *memor non de quo censeret, sed* cui in consilio esset. Suet. Tib. 33 fin. Torr. Plin. ep. I 20 § 12 (*cf.* § 23 *in*

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consilio habeas as in Spartian Hadr. 18 § 1). cf. III 9 § 11 n. paneg. 94 fin. Apul. mag. 1 pr. Spartian. Pescenn. 7 § 4. Epikt. man. 25 § 1 *προετιμήθη σού τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν*; cf. Cic. r. p. II § 16 *qui sibi essent in auspiciis.* Sen. rh. contr. 9 § 17 *census iudices in foro legit.* Mommsen StR. I² 296 3 'die Zuziehung zum Consilium durch den Prätor (Cic. p. Flacc. § 77) und durch den Aedilen (Iuv.) sind in ihren bestimmten Beziehungen nicht klar.'

III 162 AGMINE FACTO ind. s. v. *agmen.* Liv. v 30 § 4.

„ 163 DEBUERANT MIGRASSE [Tibull.] III 6 64 **debueram** *sertis* implicuisse *comas.* TENUES XIII 7. MIGRASSE Mart. I 86 11. Sen. contr. 30 § 15 *κτίσωμεν ἴδιᾳ, ὦ πένητες, πόλιν.*

„ 164 165 HAUT FACILE EMERGUNT, QUORUM VIRTUTIBUS OPSTAT RES ANGUSTA DOMI Stanley cites DH. IV [9 f.] *οὐ γὰρ ἂν γένοιτο φρόνημα εὐγενὲς ἐν ἀνδράσιν ἀπορουμένοις τῶν καθ' ἡμέραν ἀναγκαίων.*

„ 165 RES ANGUSTA DOMI VI 357—9 *multis* **res angusta domi** *sed nulla pudorem | paupertatis habet nec se metitur ad illum | quem dedit haec posuitque modum.*

„ 166 167 observe the *anaphora* in *magno* 1 and 2, the *chiasmus* and *epanadiplosis* (*inclusio* Halm rhet. lat. 50 19 cf. I 15 n. XIV 139 n.) in *magno* 1 and 3, and 2 and 3. With both compare Hor. ep. I 1 65 66 **rem** *facias,* **rem,** | *si possis, recte, si non, quocumque modo* **rem**; with the latter cf. Tibull. II 4 51 **vera** *quidem moneo, sed prosunt quid mihi* **vera**? Myers St Paul **Christ** *the beginning, for the end is* **Christ.**

„ 167 FRUGI CENULA Sen. ep. 20 § 3 *numquid* **cenes frugaliter**? Plin. III 1 § 9 *adponitur* **cena** *non minus nitida quam* **frugi.** Lexx. (s. v. *frux*) have *fr. atrium, ientacula, victus, vita.* Ramsay on Plaut. most. p. 230. Mart. XIII 31 *si sine carne voles ientacula sumere* **frugi.**

„ „ MAGNO Luc. IX 403 *laetius est, quotiens* **magno** *sibi constat honestum.* Gron. on Sen. n. q. II 49 § 1. Dräger hist. Synt. I² 567.

„ 168 FICTILIBUS CENARE PUDET Plin. XXXIII § 142 *fabulosum iam videtur...Catum Aelium, cum legati Aetolorum in consulatu prandentem in* **fictilibus** *adissent, missa ab iis vasa argentea non accepisse, neque aliud habuisse argenti ad supremum vitae diem quam duo pocula quae L. Paulus socer ei ob virtutem devicto Perseo rege obtulisset.* Flor. I 18 § 21 *qui porro ipsi duces!...*§ 22 *vel in pace, cum Curius* **fictilia** *sua Samnitico praeferret auro.* AV. ill. 33 § 7 of Curius Dentatus (cf. Iuv. XI 78 n.) *legatis Samnitum aurum offerentibus, cum ipse in foco rapas torreret, 'malo' inquit 'haec in* **fictilibus** *meis esse et aurum habentibus imperare.'* Iuba in Ath. 229b–d till the Macedonian times guests were served on crockery: when the Romans adopted a more expensive style, Kleopatra, not being able to change the name, called gold and silver plate crockery (*κέραμον*). NEGABIS so (or *negabit*) A. de Valois.

„ 169 MARSOS Bentley on Hor. c. I 2 39. Preller-Jordan röm. Myth. I³ 412 1. On the simplicity of country life see Sen. ep. 94 § 69 *magna pars sanitatis est hortatores insaniae reliquisse in isto coitu invicem noxio* <et> *procul abisse. hoc ut esse verum scias, adspice, quanto aliter unusquisque populo vivat, aliter sibi. non est per se magistra innocentiae solitudo nec frugalitatem docent rura, sed ubi testis ac spectator abscessit, vitia subsidunt, quorum monstrari et conspici fructus est.* § 70 *quis eam, quam nulli ostenderet, induit purpuram? quis posuit secretam in auro dapem? quis sub alicuius arboris rusticae proiectus umbra luxuriae suae pompam solus explicuit?* cet. Cic. RAm. § 77. Plin. ep. V 6 § 6 *hinc* (owing to the climate near his Tuscan estate) *senes multi. videas avos proavosque iam iuvenum, audias fabulas veteres sermonesque maiorum, cumque veneris*

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illo, putes alio te saeculo natum. Mart. x 96 *saepe loquar nimium gentes quod, Avite, remotas,* | *miraris, Latia factus in urbe senex,* | *auriferumque Tagum sitiam patriumque Salonem* | *et repetam saturae sordida rura casae.* | *illa placet tellus, in qua res parva beatum* | *me facit et tenues luxuriantur opes.* | *pascitur hic, ibi pascit ager; tepet igne maligno* | *hic focus, ingenti lumine lucet ibi.* | *hic pretiosa fames conturbatorque macellus;* | *mensa ibi divitiis ruris operta sui.* | *quattuor hic aestate togae pluresve teruntur;* | *auctumnis ibi me quattuor una tegit.* | *i, cole nunc reges, quidquid non praestat amicus* | *cum praestare tibi possit, Avite, locus.*

III 170 CUCULLO Hor. s. II 5 93 94 *mone, si increbuit aura,* | *cautus uti velet carum caput.* A. de Valois *oululio* cl. Hor. a. p. 434. But Iuv. proceeds at once to speak of clothing.

„ 171 seq. Tac. XVI 5 (after saying that the *plebs urbana* feigned at least, and perhaps felt, delight at Nero's exhibitions on the stage) *sed qui remotis e municipiis* severaque adhuc et antiqui moris retinente Italia, *quique per longinquas provincias lascivia inexperti officio legationum aut privata utilitate advenerant, neque aspectum illum tolerare neque labori inhonesto sufficere, cum manibus nesciis fatiscerent.* Agric. 4 *Massiliam...locum Graeca comitate et* provinciali parcimonia *mixtum ac bene compositum.* Plin. ep. I 14 § 4 *patria est ei Brixia ex illa nostra Italia, quae* multum adhuc verecundiae, frugalitatis atque etiam rusticitatis antiquae retinet ac servat. § 6 *habet aviam... e municipio Patavino. nosti loci mores: Serrana tamen Patavinis quoque severitatis exemplum est.* II 13 § 4 *mater e primis citerioris Hispaniae: scis quod iudicium provinciae illius, quanta sit gravitas.* The Senecas and Lucan, Quintilian and Trajan sprang from it.

„ „ SI VERUM ADMITTIMUS I 21 si...*rationem* admittitis. Cic. Tusc. I § 83 *verum si quaerimus.*

„ 172 Schiller (Nero 472) has forgotten verse 179 (*tunicae*), when he sees here an allusion to the prevalence of Greek fashions.

„ „ NEMO TOGAM SUMIT NISI MORTUUS Mart. x 96 (cited on 169). XII 18 to Iuv. 4—9 *dum per limina te potentiorum* | *sudatrix* toga *ventilat vagumque* | *maior Caelius et minor fatigant:* | *me multos repetita post Decembres* | *accepit mea rusticumque fecit* | *auro Bilbilis et superba ferro.* | ....17 18 ignota est toga, *sed datur petenti* | *rupta proxima vestis a cathedra.* Spart. Hadr. 22 § 2 *senatores et equites Romanos semper in publico* togatos *esse iussit, nisi si a cena reverterentur.* § 3 *ipse,* cum in Italia esset, semper togatus processit. Capitolin. M. Ant. phil. 27 § 3 *per Brundisium veniens in Italiam* togam *et ipse sumpsit et milites* togatos *esse iussit.* Lamprid. Alex. Sev. 40 § 7 (cf. 4 § 2) *in urbe semper* togatus *fuit et in* Italiae *urbibus.* Friedländer I³ 148. On the *toga* of the dead Marquardt Privatleben 336.

„ 175 176 Plut. II 1040ᵇ (stoic. repugn. 15 § 1) Chrysippus classed the doctrine of divine retribution with the stories of Akko and Alphito, wherewith nurses frighten children, δι' ὧν τὰ παιδάρια τοῦ κακοσχολεῖν αἱ γυναῖκες ἀνείργουσιν. ib. 600ᵈᵉ de exilio 5 when we fall into real calamities, we must mitigate them by the thought of the blessings that remain to us; imaginary troubles need only to be unmasked, as familiarity breeds in children contempt of masks: ταῦτα δεῖ, καθάπερ τοῖς δεδοικόσι τὰ προσωπεῖα παιδίοις ἐγγὺς καὶ ὑπὸ χεῖρα ποιοῦντες καὶ ἀναστρέφοντες ἐθίζομεν καταφρονεῖν, οὕτως ἐγγὺς ἁπτομένους καὶ συνερείδοντας τὸν λογισμόν, τὸ σαθρὸν καὶ τὸ κενὸν καὶ τεταγῳδημένον ἀποκαλύπτειν. Luc. Toxaris 9 fin. Jacob τοῖς κενοῖς τούτοις καὶ κωφοῖς προσωπείοις ἐοικότας ὑμᾶς ἀπολιποῦσαι,

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ἀ διηρμένα τὸ στόμα καὶ παμμέγεθες κεχηνότα οὐδὲ τὸ σμικρότατον φθέγγεται. cf. Anach. 23 pr. hist. conscr. 4 pr. Philostr. Apoll. v 9 a proof of the old fashioned simplicity of the men of Seville (Hispalis): a tragic actor coming there terrified them even before he spoke by his long strides and gaping mask (κεχηνότα τοσοῦτον) and strange attire, but when raising his voice γεγωνὸν ἐφθέγξατο, φυγῇ οἱ πλεῖστοι ᾤχοντο ὥσπερ ὑπὸ δαίμονος ἐμβοηθέντες. Claudian in his picture of Eutropius (I 121—4) is drawing from these masks *cum pallida nudis | ossibus horrorem dominis praeberet imago, | decolor et rabies occursu laederet omnes, | aut* pueris latura metus *aut taedia mensis.* Adrien de Valois cites gesta Francorum III 15 a woman waking and yawning *os paullo diductius quam debebat aperuit, disiunctisque iuxta aures maxillarum coagmentis,* hians rictus *constitit immobilis, nec iam os claudere valens* personae *quam homini similior effectâ gravissimas incautae oscitationis poenas luebat.* Clem. Al. Str. VI § 80 f. most fear Greek philosophy, as children fear τὰ μορμολυκεῖα. Witzschel in Pauly and Rich *persona.* Böttiger ms. cites Millin descr. d'une mosaïque ant. du mus. Pio-Clem. tab. II—IV p. 9 (Par. 1819 fol.).

III 176 IN GREMIO MATRIS Iul. Valer. de reb. Alex. I 42 in gremio matris *cubantem doceri virile officium.* RUSTICUS INFANS = IX 60. children present Plaut. Poen. prol. 28 29 *nutrices pueros* infantes *minutulos | domi procurent* neve spectatum adferant. GRANG.

„ 178 ORCHESTRAM (like *cavea, theatrum,* 'the pit,' 'the gallery,' 'the boxes') the local senators or decurions, who had the same προεδρία in local theatres as the senators at Rome. Suet. Caes. 76 (among *nimii honores*) *suggestum in* orchestra. cf. Claud. 21 pr. Aug. 35 *spectandi in* orchestra ... *ius.* 44. Claud. 25. Nero 12 *in* orchestram senatumque *descendit.*

„ 179 AEDILIBUS Spart. Hadr. 19 § 1 *per Latina oppida dictator et* aedilis *et duumvir fuit.*

„ 180 ULTRA VIRES Aen. VI 114 vires ultra *sortemque senectae.*

„ „ NITOR Stat. s. V 2 73 74 nitor*que | luxuriae confine timens.*

„ 181 ARCA Sen. ep. 92 § 31 *scit, inquam, aliubi positas esse divitias quam quo congeruntur: animum impleri debere, non* arcam.

„ 182 COMMUNE ID VITIUM EST Ter. ad. 953 vitium commune *omnium est.*

„ „ AMBITIOSA Petron. 4 *sicut omnia, spes quoque suas* ambitioni *donant.* Sen. brev. vit. 15 § 1 *nullius sumptuosa observatio.* Cypriani vita 6 (p. XCVI 16 Hartel) *non illum superbia saecularis inflaverat, nec tamen prorsus adfectata penuria sordidarat: quia et hoc vestitus genus a iactantia minus non est, quod ostendit taliter* ambitiosa *frugalitas.* Petron. 17 pr. *attoniti exspectavimus lacrimas ad ostentationem doloris paratas. ut ergo tam* ambitiosus *detumuit imber.* Amm. XXII 4 § 5 ambitiosa *ornatarum domorum exquisita sunt spatia.* XXX 1 § 22 ambitiosa *lintea.* XXXI 5 § 14 *nondum solutioris vitae mollitie sobria vetustas infecta nec* ambitiosis *mensis nec flagitiosis quaestibus inhiabat.* Salvian. gub. II § 19 of David *totum regem cum ornatibus suis abicit, ... paenitentem cum patrocinio* ambitiosi *squaloris adsumit.* Corte on Plin. ep. I 14 § 5.

„ 182 183 HIC VIVIMUS AMBITIOSA PAUPERTATE OMNES Cic. RAm. § 77 in urbe luxuries creatur, *ex luxurie exsistat avaritia necesse est.*

„ 183 QUID TE MOROR? Hor. s. I 1 14 *ne* te morer, *audi.* Prop. IV (V) 2 57 58 *sex superant versus:* te *qui ad vadimonia curris, | non* moror. unde formula dimittendi senatus [Capitolin. Ant. phil. 10 § 9] nihil vos moramur, *p. c.* GRANG. Liv. VIII 35 § 8 Sigon.

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III 183 184 OMNIA ROMAE CUM PRETIO 'all is dear at Rome.' Sall. Iug. 86 § 3 (where *c. p.* is part of the subject, 'all that brings its price,' not, as here, predicate) *homini potentiam quaerenti egentissimus quisque oportunissimus, cui neque sua cara, quippe quae nulla sunt, et* omnia cum pretio *honesta videntur. cum pretio* (also Aus. grammaticomastix, XXVII 13 2) is much rarer than its opposite *sine p.* ('gratis') and than *in p.* (esteemed, highly prized). See ind. to Plin. h. n. *pretium*, to feel the truth of the text. Plaut. rud. 710 *iniqua haec patior* cum pretio tuo ('at your cost,' 'you shall pay for it,' 'I'll pay you out'). Catull. 77 2 cum pretio *atque malo.*

„ 184 QUID DAS, UT COSSUM ALIQUANDO SALUTES? IV 64 n. Petron. 44 *et quam benignus resalutare, nomina omnium reddere, tamquam unus de nobis.* Sen. ep. 84 § 12 *intueris illas potentium domos, illa* tumultuosa rixa salutantium limina? multum habent contumeliarum, ut intres, *plus, cum intraveris.* ben. VI 34 § 1. const. sap. 14 § 1 *quidam... contumeliam vocant ostiarii difficultatem, nomenclatoris superbiam, cubicularii supercilium.* ib. § 2 *quid ergo? sapiens non accedet ad fores, quas durus ianitor obsidet? ille vero, si res necessaria vocabit, experietur et illum quisquis erit* tamquam canem acrem obiecto cibo leniet nec indignabitur aliquid impendere ut limen transeat. de ira III 37 §§ 2 3. Galen de alim. sucis 2 pr. (VI 758 K): injury to health of clients from dancing attendance before dawn at the doors of the great, attending them at the bath, escorting them home, and then hurrying from a hasty bath to dinner. Epikt. I 30 § 7 τοῦτο τὰ πρόθυρα; οἱ κοιτωνῖται; Orientius (Gallandi X 191) in Friedländer I³ 319. Tac. XIII 2 f. on the insolence of Pallas. Friedländer I³ 112 of imperial slaves (*vendere fumum*). Luc. Nigrin. 24. pisc. 34. Sen. ep. 47 § 13 *vive cum servo clementer, comiter quoque, et in sermonem illum admitte et in consilium et in convictum. hoc loco adclamabit mihi tota manus delicatorum: 'nihil hac re humilius, nihil turpius.' hos ego eosdem deprehendam* alienorum servorum osculantes manum. Capitolin. Maximin. 8 § 10 *meminerat praeterea se Romae etiam a servis nobilium contemptum esse, ita ut ne a procuratoribus quidem eorum videretur.* Marquardt Privatleben 252—5. Friedländer I⁵ 111, 341, 360.

„ 185 RESPICIAT Mart. IV 83 3 *securus nullum* resalutas, *despicis omnes.* Luc. Nigrin. 21 (of the rich) τὸ δὲ καινότατον, τοὺς ἐντυγχάνοντας ἀλλοτρίᾳ φωνῇ προσέβλεψαν; some even demand adoration, more creeping than the Persian.

„ 186 ILLE METIT BARBAM, CRINEM HIC DEPONIT AMATI the man 'of petty ambition' (μικροφιλότιμος) took his son to Delphi to have his hair cut on entering his 17th year (Theophrastus char. 21 = 7 cf. p. 199 Jebb). Varro, 'Cato vel de liberis educandis' (Nonius p. 94 M) *itaque Ambraciae* primum capillum puerilem demptum, *item* cirros, *ad Apollinem* ponere *solent.* Plut. Thes. 5. Petron. 73 fin. *tum Trimalchio 'amici' inquit* 'hodie servus meus barbatoriam fecit, *homo praefiscini frugi et micarius. itaque tengomenas faciamus et* usque in lucem cenemus.' 107 fin. comm. *cui deo* crinem vovisti? Suet. Nero 34 fin. Mart. VII 29 3. Capitolin. Ver. 7 § 10. Eur. Bacchae 494 Elmsley and Sandys (493). Hom. Ψ 141—2 Barnes, Spitzner (in mourning, cf. Plat. rep. 391ᵇ and Philostr. Apoll. VII 36 § 2. heroic. 3 § 21. imagg. II 7 § 3. Strabo p. 433 fin.). Paus. I 37 § 3. II 32 § 1. VII 17 § 8. VIII 41 § 3. Ael. v. h. VII 8 (in mourning). DChrys. 35 (II 67 pr. R) πολλοὶ γὰρ ἤδη διὰ θεόν τινα κομῶσιν ἀνθρωποι. Schömann Aesch. PV. p. 150. Pauly VI 658, 664. Hertzberg Gesch. Griech. II 482 37. 483 47 55. 484 60.

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Nägelsbach homer. Theol. 90. Pitiscus s. v. *coma*. Hesych. *οἰνιστήρια*. Greg. Naz. or. 2 49 (I 36[b]) *πρὶν ἀποθέσθαι σχεδὸν τὴν πρώτην τρίχα*. DCass. XLVIII 34 § 3 Reimar. Bötticher Baumkult 92—97. Schiller's Nero 133. Plut. II 52[d]. On Aquila's vow see Conybeare and Howson St Paul I[1] 453—4. II 248 seq. In the middle ages the bishop, or other 'spiritual father,' cut the hair of boys. In the *ordo Romanus* are several prayers 'ad capillaturam incidendam,' 'ad puerum tonsurandum.' Mabillon saec. III Bened. pt. 2 praef. n. 17 (also in Pagi on Baron. A.D. 684 n. 13) traces this custom (not found before the 8th century) to the heathen dedication of the first cropt hair. See Ducange *mallones*, and the letter of the emperor Michael Balbus to Louis the Pious in acta syn. Paris. A.D. 825 (Mansi XIV 417).

III 187 LIBIS cakes of milk, meal (*ἰτρίων*) and honey Ath. 125[f]. Grangaeus cites Ov. tr. III 13 17 liba *que dem pro me genitale notantia tempus?* cf. ib. IV 10 12. Many (Grangaeus, Britannicus, Silvestri, Badham cet.) understand the *liba* to be presented by the clients, as sacrificial cakes. This would agree well with the tone in which Stat. S. III 4 flatters Earinus, and with Iuv. III 188—9, 215—220. IX 50—53 birthday gifts; *venalibus* i.e. the house looked like a well-stocked shop. But *accipe* has no force in this interpretation, and *liba* were often given as a bait Ov. amor. I 8 93 94 *cum te deficient poscendi munera causae, natalem* libo *testificare tuum.* a. a. I 429 *quid, quasi natali cum* poscit munera libo. Roth supposes that the *liba* were first offered in sacrifice, and then given to the household, who dispose of them to the clients.

„ „ ACCIPE Ov. a. a. II 163 *secum habet ingenium, qui, cum libet,* 'accipe' *dicit.*

„ 188 189 PRAESTARE TRIBUTA CLIENTES COGIMUR Tac. XVI 1 *principis aditum* emercatus. Sen. const. sap. 15 § 5 *domus haec sapientis angusta, sine cultu, sine strepitu, sine adparatu, nullis adservatur* ianitoribus turbam venali fastidio digerentibus, *sed per hoc limen vacuum et ab ostiariis liberum fortuna non transit.* Petron. 30 f. we interceded on behalf of a slave who had stolen the dispensator's clothes, *quae vix fuissent decem sestertiorum.* Our request was granted: *superbus ille sustulit vultum et 'non tam iactura me movet' inquit 'quam neglegentia nequissimi servi. vestimenta mea cubitoria perdidit,* quae mihi natali meo cliens quidam donaverat, *Tyria sine dubio, sed iam semel lota.'* Luc. merc. cond. 10. Nigrin. 22. Lovers bribing porters, ladies' maids cet. Ov. a. a. II 251—260. Suet. Caes. 27 *uberrimo congiario prosequebatur libertos... servosque cuiusque, prout domino patronove gratus qui esset.* Luc. merc. cond. 37 when after a long time, as the Saturnalia or Quinquatrus have arrived, you receive as a present some sorry coat or rotting tunic (*ἐφεστριδιόν τι ἆθλιον ἢ χιτώνιον ὑποσαθρον*), there must be a world of parade. The first, who, while his master is yet deliberating, gets wind of it, runs on before to break the news, and receives no small fee for his pains. In the morning thirteen come bearing the gift itself, each telling how he was the one to remind his master, how much he said for you, what pains he took to choose the finest. Each goes away with a fee, grumbling that it is no greater. In the reformed Saturnalia (Kronosolon 15) not more than three or four of the trustiest slaves, and those advanced in age, were to convey the gifts, with an exact inventory of kind and quantity. After drinking a single cup of wine each, they were to hurry back, without demanding more.

„ 189 AUGERE PECULIA SERVIS Sen. ben. VII 4 § 4 *numquid dubium est, quin* servus cum peculio *domini sit? dat tamen domino suo munus.*

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III 190 QUIS TIMET AUT TIMUIT Markland ms. 'latet proprium nomen sub istis *aut timuit*, quale esset, *quis timet Atinae*, vel aliquid tale.' Not so: cf. VIII 70 cited in n.

„ 191 VOLSINIIS now Orvieto Körte annali d. inst. 1877 175—6. Gamurrini ib. 1881 28—59.

„ 193 NOS URBEM COLIMUS Markland ms. '*urbem incolimus*, ut perierit prima syllaba *in* praecedente *m*.' TIBICINE Arn. II 69 f. *Atlantem, ut quidam ferunt, gestatorem, baiulum,* tibicinem *illum ac destinam caeli.* Böttiger (citing Bunsen, Beschreibung d. St. Rom I 355—416) thinks that the insecurity was wholly due to undermining by *harenariae* and *lapicidinae*. But the catacombs are in the environs, and the ancients ascribe the risk to the height of the houses (Strabo 235) and scamped work (III 7 n.).

„ 194 LABENTIBUS XIV 305 n. (Catull. Sen.) Sen. n. q. VI 32 § 5 *insularum cadentium fragor.* II 59 § 3 f. VI 1 § 5 *consternatio est omnium, ubi tecta crepuerunt et ruina signum dedit. tunc praeceps quisque se proripit et penates suos deserit ac se publico credit.* Strabo 235 houses constantly changing hands come down by a kind of voluntary ruin (*αἱ μεταῤῥάσεις ἐκούσιοί τινες συμπτώσεις εἰσί*). The building trade depended on storms and fires Sen. ben. VI 38 § 3 *nulla tempestate, nullo igne laedantur tecta: iacebit opera fabrilis.* Jordan Topogr. I 482—492 fires.

„ 195 VILICUS Sen. ep. 12 § 1 *veneram in suburbanum meum et querebar de impensis* aedificii dilabentis. *ait* vilicus *mihi: non esse neglegentiae suae vitium. omnia se facere, sed villam veterem esse.* Friedländer cites Henzen-Orelli ind. p. 190 *v. amphitheatri, coloniae* cet. RIMAE Friedländer I³ 70 cites Plin. XXXVI § 171 *reticulata structura, qua frequentissime Romae struunt,* rimis *oportuna est.* Vitruv. II 8 § 1 *structurarum genera sunt haec, reticulatum quo nunc omnes utuntur, et antiquum quod incertum dicitur. ex his venustius est reticulatum, sed ad* rimas *faciendas ideo paratum quod in omnes partes dissoluta habet cubilia et coagmenta.*

„ 197 INCENDIA XIII 145 n. XIV 305 n. Sen. rh. contr. 9 § 11 f. *quid tandem est quod non divitiae corruperint? primum si inde excipere velis aedes ipsas, quas in tantum exstruxere, ut domus ad usum ac munimentum paratae sint nunc periculo, non praesidio: tanta altitudo aedificiorum est tantaeque viarum angustiae, ut neque adversus* ignem *praesidium, neque ex* ruinis *ullam in partem effugium sit.* § 12...*ut anxii et interdiu et nocte* ruinam ignemque *metuant, qui sive tectis iniectus est <sive> fortuitus, laquearia et tablina illa urbium excidia sunt.* Plin. XXVIII § 20 *etiam parietes* incendiorum *deprecationibus conscribuntur.* § 26 incendia *inter epulas nominata aquis sub mensam profusis abominamur.* Sen. n. q. II 39 § 3 fin. *evitationem impendentis periculi..., ut cum timemus* ignem. VI 9 § 3 *quotiens* incendio *laborat pars civitatis.* 32 § 7 *illic* (after death) *...non* incendia *regiones urbesque vastant.* Suet. Nero 11 a very realistic exhibition: *inducta Afrani togata, quae 'incendium' inscribitur, concessumque ut scaenici ardentis domus supellectilem diriperent ac sibi haberent.*

„ 198 POSCIT AQUAM Cic. Phil. X § 21 *concurritur undique ad commune incendium restinguendum.* Sen. de ira III 43 § 3 *saepe rixam conclamatum in vicino incendium solvit.* Plut. Rom. 20 § 12 if ever the cornel tree near the temple of Moneta appeared to any one to pine, he immediately made outcry to all he met, and they, like people hearing of a house on fire, with one accord would *cry for water* (*ὥσπερ ἐμπρησμῷ βοηθοῦντες ἐβόων ὕδωρ*) and run from all parts with buckets full to the place.

„ „ FRIVOLA Sen. tranq. 1 § 9 *circumfudit me ex longo frugalitatis situ venientem multo splendore luxuria, et undique circumsonuit. paulum*

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titubat acies. facilius adversus illam animum quam oculos adtollo. recedo itaque non peior, sed tristior, nec inter illa frivola *mea tam altus incedo tacitusque morsus subit et dubitatio, numquid illa meliora sint.*

III 199 UCALEGON X 318 n. cf. II 100 Actoris *Aurunci spolium.*

„ „ TABULATA add to lexx. Sil. XIV 301 and 419 (floors of a siege *turris*). Tert. adv. Val. 7 (cited on 201). 31 *in primis ipsa Achamoth, de regione medietatis, de* tabulato *secundo in summum transfertur restituta Pleromati.* pall. 5 (p. 947 Oehler) folds of the *toga.* [Sulp. Sev.] ep. 2 § 11 (p. 240 19 Halm) *per omnia caelorum* tabulata *discurrant.* VFl. VIII 305 and Hier. vit. Malchi 1 pr. a ship's deck. See Georges and Dirksen manuale. Friedländer I³ 7 cites Philostr. imag. prooem. § 4 who says that a picture gallery in Naples was in the fourth or fifth storey (*ἐπὶ τετάρων οἶμαι ἢ καὶ πέντε ὀροφῶν*). A house of five storeys in Antioch, where however, according to Libanius, the larger houses as a rule had only three (O. Müller antt. Antioch. 112 10). In Phoenician cities houses of six storeys seem to have been common: in Carthage App. VIII 128, in Motya in Sicily DS. XIV 51 § 1 *πύργους.. ἐξωρόφους ὄντας, οὓς κατέσκευασε πρὸς τὸ τῶν οἰκιῶν ὕψος.* Of Tyre Strabo says 757 pr. *ἐνταῦθα δέ φασι πολυστέγους τὰς οἰκίας ὥστε καὶ τῶν ἐν Ῥώμῃ μᾶλλον.*

„ 200 NAM SI = 257.

„ „ TREPIDATUR so in a fire Sil. XIV 423—5 *intrat diffusos pestis Vulcania passim | atque implet dispersa foros:* trepidatur *omisso | summis remigio.* XVII 504—8 a simile drawn from a fire in the city, ending *lateque ut capta passim* trepidatur *in urbe.*

„ 201 ARDEBIT his garret will catch fire Hor. s. I 5 72.

„ 202 MOLLES COLUMBAE Mart. XI 104 9 *basia me capiunt* molles *imitata* columbas.

„ 203 MINOR Theophr. char. 4 (=14 Jebb) pr. *μεῖζω τοῦ ποδὸς τὰ ὑποδήματα φέρειν.* Hor. ep. I 10 42 43 *ut calceus olim, | si* pede maior *erit, subvertet, si* minor, *uret.* 17 39 40 *hic onus horret, | ut* parvis animis et parvo corpore maius. 20 21 maiores pennas nido. c. II 11 11 12 *quid aeternis* minorem | *consiliis animum fatigas?* Ov. met. VII 276 *propositum instruxit* mortali *barbara* maius (*μεῖζον ἢ κατ' ἄνθρωπον*). Cic. off. I § 42 maior *benignitas quam facultates.* § 89 *ne* maior *poena quam culpa sit.* Kühner gr. Gr. II² 850 851.

„ URCEOLI Sen. fragm. 50 in Hier. adv. Iovin. I 47 (II 314ᵃ) urceolus *fictilis.* Isid. ep. 1 § 7. Ducange. Add to lexx. *urceolum* neut. (Routh rel. sacr. IV² 323.)

„ 204 NEC NON ET Aen. VI 595. Suet. Vesp. 8. Dom. 14. (cf. gr. 23 *nec non etiam.*) Ov. met. VII 432. VIII 740. Sil. IX 66. Quintil. IX 4 § 25. Plin. XIII § 118. Dräger hist. Synt. II² 69. Bursian Jahresber. XL 336.

„ 204 205 ABACI...CHIRON on these sideboards see Marquardt Privatleben 309 310. *abacus* is a quadrangular slab resting on a pedestal (*trapezophoron*) of marble, bronze or silver, which formed a special object of sculpture; many such remain, one (Winckelmann mon. ined. n. 37 = museo Borbon. I 48) with a Centaur *τραπεζοφόρος* (as here) and Scylla. Pollux X 69 'you may call the table, on which the plate is set out, a four-legged table and one-legged, *καὶ εἴτις βούλοιτο φιλοτιμεῖσθαι πρὸς τὴν καινότητα τῆς χρήσεως, τραπεζοφόρον.*' Sidon. c. 17 9 10 *nec per multiplices* abaco *splendente cavernas | argenti nigri pondera defodiam,* where the *cavernae* are cupboards beneath the *abacus.* Edm. Hauler in a specimen of a Latin thesaurus (Archiv f. lat. Lexikogr. Leipzig 1884 I 430—5) misled by *Samio,* which he interprets Pythagorean, classes Aus. epigr. 8 2 (cited in my note) under the heading 'tabula geometrica et arithmetica.' For

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this latter use see Böckh kl. Schr. IV 493—504. A *pardus τραπεζοφόρος* XI 125. A plain sideboard Hor. s. I 6 116—8 *lapis albus | pocula cum cyatho duo sustinet. adstat echinus | vilis, cum patera gutus, campana supellex.*

III 205 CANTHARUS add to lexx. Sil. VII 197. Arnob. VI 25 f. Prudent. psychom. 367. cath. IX 28. perist. X 299. see Daremberg dict. des ant. Becker's Gallus III³ 284. Rich companion.

„ 206 LIBELLOS his whole estate dig. XXXII 52 § 4 *nec chartae purae debentur libris legatis nec chartis legatis libri debebuntur, nisi forte et hic nos urserit voluntas: ut puta si quis forte chartas sic reliquerit 'chartas meas universas,' qui* nihil aliud quam libros habebat, *studiosus studioso.*

„ 207 OPICI Hor. ep. I 20 12 *tineas pasces taciturnus* inertes. RODEBANT CARMINA MURES Cic. divin. II § 59 f. *nam si ista sequimur, quod* Platonis politian *nuper apud me* mures corroserunt, *de re publica debui pertimescere, aut, si* Epicuri de voluptate liber rosus esset, *putarem annonam in macello cariorem fore.* Tert. adv. Marc. I 1 p.m. *quis tam* comesor mus *Ponticus, quam qui evangelia* corrosit?

„ 208 209 NIL HABUIT, ET TAMEN ILLUD PERDIDIT TOTUM NIHIL imitation of Ov. a. a. I 151 *et si* nullus *erit pulvis, tamen excute* nullum. cf. Plin. ep. I 11 'nihil *est' inquis 'quod scribam.' at hoc ipsum scribe,* nihil *esse quod scribas.* Pers. I 122—3 *hoc ridere meum, tam* nil, *nulla tibi vendo | Iliade.* Shakespeare sonnet 136 'For *nothing* hold me, so it please thee hold This *nothing* me, a something sweet to thee.'

„ 210 AERUMNAE EST CUMULUS sic scripserunt edd. omnes cod. P auctoritatem secuti qui solus servavit *est* voculam in ceteris libris omissam, verum ni species me fefellit iam prima manus in libro pretiosissimo *est* expunxit; quod ut credam eo facilius adducor, cum causa erroris plana sit. compendio enim *ē* (=est) etiam in libris vetustis usitato in libro archetypo hic illic locum concessum fuisse supra commemoravi, librarius verbo *aerumnae* iam conscripto litterulam novissimam male repetiit indeque enatus est error. multo vero efficacius dici *ultimus autem aerumnae cumulus* verbo substantivo neglecto non est quod moneam. BEER.

„ „ FRUSTA BOGANTEM Mart. XI 273 *vel duo* frusta rogat *cybii.* Phaedr. III 7 22 frusta *iactant familia* (to a dog).

„ 212 HORRIDA MATER ellipsis of verb as I 128.

„ 213 PULLATI PROCERES, DIFFERT VADIMONIA PRAETOR Bücheler cites Dracont. laud. dei III 376 pullati proceres, vadimonia *nulla fuissent.*

„ „ PULLATI PROCERES Ios. ant. XVI 9 § 3 pr. *μεταμφιέννυται μέλαιναν ἐσθῆτα.* Plut. II 201°. Polyaen. VIII 16 § 2. Philostr. soph. II 1 § 8. 27 § 5. her. 20 §§ 25. 27. Paus. II 3 § 6 (7) f. schol. Eur. Med. 1387. Sidon. ep. V 7 *incedunt...*pullati *ad nuptias.* Hier. ep. 66 6 pr. *quis enim hoc crederet, ut consulum pronepos...inter purpuras senatorum* furva tunica (infr. 254) pullatus *incederet?* 79 7 f. widow's weeds. Cypr. de mortalitate 20 it has been revealed to me that I should preach that our brethren called from this world should be regretted, *non plangi nec accipiendas esse hic* atras vestes for those who are now robed in white. Hermann-Stark Gr. Privatalterth. § 39 28. Becker Gallus III³ 365.

„ „ DIFFERT VADIMONIA 298 n. Cic. p. Quinct. §§ 22, 46. fam. II 8 § 1. Att. II 7 § 2. Plin. h. n. VII § 182. Liv. ep. 86. Sen. ep. 54 § 3. Rein Privatr. 893.

„ 215 MARMORA e.g. columns XIV 60. 307 n.

„ 216 CONFERAT IMPENSAS after a fire (A.D. 36) which laid waste the

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Aventine and part of mt. Caelius Tiberius contributed 100 million sesterces to make good the loss (Tac. an. VI 45. DCass. LVIII 26 § 5); after another (A.D. 27) which laid waste the whole region of mt. Caelius, he contributed in proportion to the injuries done (Vell. II 130 § 2. Tac. an. IV 64. Suet. Tib. 48).

III 216 NUDA SIGNA XI 106 n. On the Greek works of art in Rome see Marquardt Privatleben 590—4. Add Plut. Lucull. 20 § 1 Lucullus found the province of Asia devastated by usurers, parents driven to sell their handsome sons and daughters, cities their *ἀναθήματα, γραφάς, ἱεροὺς ἀνδριάντας.*

„ 217 EUPHRANORIS ET POLYCLITI AV. epit. 14 § 2 of Hadrian *geometra pictor fictorque ex aere vel marmore proxime* Polyclitos vel Euphranoras. EUPHRANORIS Sillig catal. artif. 205—8. Overbeck Gesch. d. gr. Plastik II² 82—4. id. Schriftquellen zur Gesch. d. bildenden Künste pp. 338—347 and ind. POLYCLITI Sillig 361—370. Overbeck Gesch. I 340—361. Schriftquellen pp. 166—175. For both see also Brunn, K. O. Müller and any other writer on ancient art.

„ 218 PHAECASIATORUM Lobeck Aglaoph. 245.

„ 220 MODIUM ARGENTI Plut. II 173ᶠ *ἀργυρίου δὲ καὶ χρυσίου οὐκ ἀριθμὸν ἀλλὰ σταθμὸν ἔσεσθαι.* Luc. gallus 12 *τὸ μὲν χρυσίον καὶ τὸ ἀργύριον ἐξαντλεῖν σκάφαις τισὶ μεγάλαις ἀέναόν τε καὶ πολὺ ἐπιρρέον,* Grangaeus compares 'un boisseau d'écus.' Gell. XV 12 § 4.

„ 222 TAMQUAM X 326 n. Madvig advers. II 556.

„ 223 AVELLI CIRCENSIBUS Suet. Aug. 45 Augustus was absent many hours, sometimes whole days, from the shows, but not without excusing himself and appointing a deputy; when present, he devoted himself entirely to the performances, either remembering that Caesar had given umbrage by reading and answering letters and petitions there, or from a real interest in sport. Many would sit out the whole time Quintil. VI 3 § 63 *eques Romanus, ad quem in spectaculis bibentem cum misisset Augustus, qui ei diceret 'ego si prandere volo, domum eo': 'tu enim' inquit 'non times ne locum perdas.'*

„ 224 PARATUR I 106. V 56. XIV 140.

„ 225 Mart. IV 66 1 2 *egisti vitam semper, Line,* municipalem, qua nihil omnino vilius esse potest cet.

„ 226 HORTULUS HIC PUTEUSQUE BREVIS Sen. ep. 44 § 3 *Cleanthes aquam traxit et* rigando horto *locavit manus.* Iustin XI 10 § 9 *operam oblocare ad* puteos exhauriendos hortosque irrigandos *solitus.* Hier. vit. Hilar. 31 (of Antony) *hanc piscinam ad* irrigandum hortulum *multo sudore fabricatus est.* Hence Aus. idyl III (=c. 12 2 Schenkl) 25 *fons propter* puteusque brevis.

„ 228 VILICUS HORTI cf. XI 69. priap. 24 1 *fecundi* vilicus horti. 42 1 *laetus Aristagoras natis bene* vilicus *uvis.* Mart. III 68 9 *custodem medio statuit quam* vilicus horto.

„ 229 EPULUM DARE Cic. Mur. § 75 *cum* epulum *Q. Maximus Africani patrui sui nomine populo Romano* daret. Hor. s. II 3 85 86 *gladiatorum* dare *centum | damnati populo paria atque* epulum. GRANGAEUS.

„ 230 QUOCUMQUE LOCO Mart. XIV 12 1 quo *vis* cumque loco.

„ 231 UNIUS DOMINUM LACERTAE Tert. adv. Marc. IV 24 *utrumne omnium animalium* dominus *an nec* unius lacertae *deus?* Often kept as a pet in the house. We say 'keeps a cat, a dog, a donkey' cet. There is a jest *παρ' ὑπόνοιαν,* as in the verse (Aristot. rhet. III 11 p. 1412a 30, cited by Roth) *ἔστειχε δ' ἔχων ὑπὸ ποσσὶ χίμεθλα,* where you expect *πέδιλα.* cf. Catull. 23 1 2 *Furi, cui neque servus est neque arca | nec* cimex *neque*

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araneus *neque ignis.* Burman anthol. IV 19 3 *non habuit vivus, calcem quo sistere posset.* Theokr. VII 22 *ἀνίκα δὴ καὶ σαῦρος ἐν αἱμασιαῖσι καθεύδει.* Verg. ecl. II 9.

III 232 PLURIMUS VIII 58. Mart. V 16 7.

„ „ AEGER on the insalubrity of Rome Friedländer (I³ 35—37 = I⁵ 32—34) cites e.g. Sen. ep. 104 § 6 *ut primum gravitatem urbis excessi et illum odorem culinarum fumantium, quae motae quidquid pestiferi vaporis obruerant, cum pulvere effundunt, protinus mutatam valetudinem sensi.* Mart. X 12 to Domitius, starting for Vercellae: I can endure your absence, if for but one autumn you rest the neck chafed by the yoke of Rome: 7—12 *i precor et totos avida cute combibe soles. | o quam formosus, dum peregrinus, eris! | et venies albis non agnoscendus amicis | livebitque tuis pallida turba genis. | sed via quem dederit, rapiet cito Roma colorem, | Niliaco redeas tu licet ore niger.*

„ „ VIGILANDO Priscian (VIII 71 I 427 Keil) compares the iambic dimeter of 'Alcimus Avitus in II excellentium'; spatiandŏ *paulatim trahit.* Terentian. 1296 (cited by Serv. Aen. IV 413, who strangely says *in hoc modo 'do' naturaliter brevis est*) ends a hexameter *renovandŏ dolores.* Struve (latein. Declination, Königsberg 1823, 72) cites Seren. Sammon. (Bährens p. l. m. III) 846 *manandŏ.* 368 *revomendŏ* dub. lect. 896 *cessandŏ.*

„ 233 I 143 n. 144 n.

„ 234 ARDENTI STOMACHO Sen. n. q. IV 13 § 5 *quamdiu sanus et salubris cibi capax* stomachus *est impleturque, non premitur, naturalibus fomentis contentus est: ubi cotidianis* cruditatibus *non temporis* aestus, *sed suos sentit* cet. § 7 stomachus *ille solutus et* aestu *suo languidus quaerit aliquid, quo erigatur.*

„ 235 MAGNIS OPIBUS DORMITUR IN URBE Hor. ep. I 10 18 Obbar. II 2 79. c. III 29 12. Friedländer I³ 27. 54 = I⁵ 22 23. 62. Mart. XII 57 24—28 to the rich *et in profundo* somnus *et quies nullis | offensa linguis; nec dies nisi admissus. | nos* (the poor) transeuntis risus excitat turbae | *et ad cubile est Roma. taedio fessis |* dormire quotiens libuit, imus ad villam. 68 5 6 *otia* me somnusque iuvant, quae magna negavit | Roma mihi: redeo, si vigilatur et hic.

„ 236 x 36 n. ARTO 197 n. VI 78 angustos...*vicos.* Rome has never had any streets comparable to the boulevards of Alexandria and Antioch. In Rome, as in Pompeii, the houses had booths or shops built out into the streets and projecting balconies (*Maeniana* Becker Gallus II³ 240. add to lexx. Hier. ep. 106 63. in Ezech. c. 41 v 504ᵃ. ind. panegyr.). These booths were removed by order of Domitian Mart. V 61; in the street fights of A.D. 238 the balconies were set on fire Hdn. VII 12 §§ 5 6: the houses and workshops being shut, they set fire to the doors *καὶ εἴ τινες ἦσαν ξύλων ἐξοχαί* (*πολλαὶ δὲ αὗται κατὰ τὴν πόλιν*). the fire spread over a very great part of the city because of the closeness of the *insulae* and the quantity of timber. A.D. 368 the praef. urb. Praetextatus removed all the *Maeniana*, which had been illegal in earlier times (Amm. XXVII 9 § 10). FRIEDLÄNDER I³ 7—9. Cic. leg. agr. II § 96 *Romam...angustissimis semitis.*

„ 237 Plin. ep. III 5 § 13 n. *haec inter medios labores* urbisque fremitum. MANDRAE laus Pisonis (Bährens p. l. m. I 233) 203 *ut citus effracta prorumpat in agmina* mandra.

„ 238 DRUSO Philostr. Ap. V 27 § 1 though Claudius was 50 years old at his accession, and seemed devoted to all kinds of learning, still *πολλὰ μειρακιώδη ἔπαθε καὶ μηλόβοτον γυναίοις τὴν ἀρχὴν ἀνῆκεν, ὑφ' ὧν οὔτω ῥαθύμως ἀπέθανεν, ὡς καίτοι προγιγνώσκων ἃ μέλλει πείσεσθαι, μηδ' ἃ προῄδει*

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φυλάξασθαι. 32 § 2 τὸν χρηστὸν Κλαύδιον, ὡς ὑπὸ γυναίων ἠττηθεὶς ἐπελάθετο τοῦ ἄρχειν, ἀλλὰ καὶ τοῦ ζῆν (ἀπέθανε γὰρ ὑπ' αὐτῶν, ὥς φασι).

III 238 VITULIS MARINIS Sil. v 132—3 *aere atque* aequorei *tergo flavente* iuvenci | *cassis erat munita viro.* Calpurn. VII 65 66 aequoreos *ego cum certantibus ursis* | *spectavi* vitulos. Ambr. hexaëm. v §§ 5 (vitulos marinos) 6 f. (vitulos *aquarum*, where also *porcos maris*, as we have many marine animals named from similarity to the better known land animals). edict. Diocl. VIII 37 *pellis* bituli marini <*infecta*> *δέρμα μόσχου θαλασσίου* (Waddington 'je ne crois pas que l'expression *μ. θ.* ait jamais été en usage chez les Grecs') *ἤτοι φώκης ἀεργ.* costing 1250 *denarii.* You may see them sleeping any sunny day on the sandbanks at the mouth of the Elbe or the Weser (W. E. Weber).

„ 239 VOCAT OFFICIUM=Pers. VI 27.

„ 239 240 Sen. ben. III 28 § 5 *servum vocas quemquam tu? quo tandem ab istis gerulis raperis cubile istud tuum circumferentibus? quo te paenulati isti in militum* <*et*> *quidem non vulgarem cultum subornati, quo, inquam, te isti efferunt? ad ostium alicuius ostiarii, ad hortos alicuius ne ordinarium quidem habentis officium: et deinde negas tibi a servo tuo beneficium dari posse, cui osculum alieni servi beneficium est?*

„ 241 OBITER LEGET AUT SCRIBET I 63 n. VII 179 n. Plin. ep. VII 4 § 8 *inde plura metra, si quid otii, maxime* in itinere *temptavi.*

„ 242 NAMQUE FACIT SOMNUM CLAUSA LECTICA FENESTRA Plin. XXVI § 14 of Asclepiades *alia quoque blandimenta excogitabat, iam suspendendo* lectulos, *quorum iactatu aut morbos extenuaret aut* somnos eliceret. Exx. of *facere somnum* (*-os*) infr. 282. Ov. f. I 421. III 18. met. VII 153. Cels. III 18 (p. 101 6 D). V 25 4 (p. 183 36). 11 exx. in ind. Plin. h. n. Stat. Ach. II 446. lexx. *ὑπνοποιός* (add Porphyr. abst. I 28. Dioscor. I 14). *-έω. somnificus* Plin. h. n. and Mart. Cap.

„ 247 PINGUIA CRURA LUTO III 76 seq. n. Hor. ep. II 2 72—75 Schmid (interruptions in the streets, builders' wagons, funerals, mad dogs, and last *hac* lutulenta *ruit sus*). Mart. X 82 client facing the blasts of *aquilo*, rains and snows.

„ 249 250 probably rightly explained by schol. 'pulmentaria secum portant comparata e sportula,' i.e. the clients send their slaves home with food bought with the *sportula;* the food is bought ready cooked and kept warm in chafing-dishes. FRIEDLÄNDER I[6] 395.

„ 250 CULINA Wytt. on Plut. II 180[e] *ἐσχάρα. ἐσχαρίς.* bread carried about piping hot *in clibano argenteo* (Petron. 35); snails *in craticula argentea* (ib. 70). Sen. n. q. IV 13 § 10 *sed quid sentire possunt emortuae fauces et occallatae* cibis ardentibus? *quemadmodum nihil illis satis frigidum, sic nihil satis* calidum *est, sed* ardentes *boletos* cet. (cited on XIV 8). Ath. 5[ef] 6[d]. BOETTIGER. How often have I been reminded of the *sportula* by the firepans and suppers of the Neapolitans! As soon as it grows dark, the streets are filled with twinkling fires glancing about in every direction on the heads of those modern Corbulos, and suddenly disappearing as they enter their houses with their frugal meal. GIFFORD.

„ 251 CORBULO progr. of C. Wolfgramm (Prenzlau 1874). Egli in Büdinger Untersuchungen zur röm. Kaisergesch. I 281—292, 302—340. Waddington fasti 126—8. Stat. s. V 2 34 35. Wolfgramm (Philologus XLIV 371—6) holds that Cn. Domitius Corbulo, cons. suff. A.D. 39 (Kleins Fasti 31) and brother of Caesonia (Plin. h. n. VII § 39) is the D. C. who occurs *praetura functus* A.D. 21 (Tac. an. III 31), and also the famous general driven to death by Nero A.D. 66 or early in 67. J. J. Müller (cl. Tac. XI 18 *cui principium illa militia fuit*) and Mommsen (StR. II[3] 1099)

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dispute the identity, which Waddington maintains. But *cui* in Tac. l. c. refers to *gloria;* Tac. III 31 agrees exactly with DCass. LIX 15 § 3 who expressly identifies the consul of 39 with the ex-praetor of 21. I see no reason (with Friedländer III⁵ 470) to suppose that any other Corbulo is meant here: 'andere stadtbekannte Personen, die Iuv. ebenfalls unbedenklich mit ihren wahren Namen nennen konnte, sind:... der starke Mann Corbulo.'

III 252 VERTICE to this day the Italian women carry goods to market on their heads (see Bourdel. on Petron. 34 p. 183 b Burman). Grangaeus cites Prop. IV 9 5. V 4 16. Ov. Pont. III 8 12. Paulus Festi p. 16 M *arculum appellabant circulum, quem capiti imponebant ad sustinenda commodius vasa, quae ad sacra publica capite portabantur.* cf. E. Saglio in dict. des ant. *canephoroe.*

„ 254 TUNICAE Hier. ep. 66 6 pr. *quis enim hoc crederet, ut consulum pronepos et Furiani germinis decus inter purpuras senatorum* furva tunica pullatus *incederet, et non erubesceret oculos sodalium, ut deridentes se ipse derideret?*

„ 254—258 Lucr. VI 548—9 *plaustri concussa tremescunt | tecta viam propter non magno pondere tota.* Sen. n. q. VI 22 § 1 *si quando magna onera per vices vehiculorum plurium tracta sunt et rotae maiore nisu in salebras inciderunt, terram concuti senties.*

„ 255 SERRACO Quintil. VIII 3 § 21 *nec augenda semper oratio, sed summittenda nonnumquam est. vim rebus aliquando verborum ipsa humilitas affert. an cum dicit in Pisonem* [fr. 9 Baiter] *Cicero 'cum tibi tota cognatio* serraco *advehatur,' incidisse videtur in sordidum nomen, non eo contemptum hominis, quem destructum volebat, auxisse?* cited also in Fortunat. rhet. III 4. Sidon. ep. IV 18 pr.

„ 255 256 Hor. s. I 6 43. II 6 28.

„ 257 SAXA LIGUSTICA Jordan Topogr. d. St. Rom I 17. 19. Marquardt Privatleben 602—3. Stat. s. IV 2 23 Luna*que portandis tantum suffecta columnis.* 4 23 *anne* metalliferae *repetit iam moenia* Lunae? Namatian. II 63—8 *advehimur celeri* candentia *moenia lapsu: | nominis est auctor luce corusca soror.* | indigenis superat ridentia lilia saxis, | et levi radiat picta nitore silex. | dives marmoribus tellus, quae luce coloris | provocat intactas luxuriosa nives. See A. v. Reumont (Itasius Lemniacus) des Claudius Rutilius Namatianus Heimkehr (Berlin 1872) 188—199. Plin. XXXVI § 14 the white marble formerly in use was Parian, *multis postea candidioribus repertis, nuper vero etiam in* Lunensium lapicidinis. § 48 Mamurra was the first to have no column but of marble in his whole house, and all solid from Carystus or Luna. Varro in Plin. XXXVI § 135 Luniensem *silicem serra secari.* Known to the Etruscans, and in Rome before Augustus, but not as building material. Serv. Aen. VIII 720 the temple of Palatine Apollo built *de solido marmore, quod adlatum fuerat de portu* Lunae. Wilmanns inscr. 315 10 11. Suet. Aug. 28 *urbem...* marmoream *se relinquere quam latericiam accepisset.* The best authority on the marbles used in building at Rome is Bruzza iscrizioni dei marmi grezzi (annali 1870 106—204); a list of the remaining columns in Corsi delle pietre antiche 1828—33—46. Blümner Technologie III (Teubner 1884) deals with work in stone: the marble quarries of Luna 39—41.

„ 257—260 Plut. Galba 8 § 4 after Nero's fall the mob knocked down an informer Aponius and drew over him ἁμάξας λιθοφόρους. dig. IX 2 52 § 2 in a collision between two loaded wagons on the *clivus Capitolinus* one *retro redierat et* puerum *cuiusdam* obtriverat.

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III 259 QUID SUPERESET DE CORPORIBUS P *e corporibus*, no doubt rightly. Beer compares Caes. b. G. I 26 § 5 (cited in LEXX.), and Ov. am. III 9 39 40 *iacet ecce Tibullus; vix* manet e toto, *parva quod urna capit.* 59 60 *si tamen* e nobis *aliquid*.. | restat. Add Cic. p. Sulla § 15 *nihil sibi ex pristina* dignitate superesse. Curt. X 2 § 27.

„ 261 SECURA PATELLAS Pers. III 26 *cultrixque foci* secura patella. PATELLAS Hor. ep. I 5 2 Obbar. In the Archiv f. lat. Lexikogr. I 194 Havet, citing Varro Eumen. fr. 160 Bücheler (in Non. p. 543) patella *esurienti posita provocat Neapolitanas piscinas*, says 'je ne comprends pas comme *patella* pourrait signifier ici un plat ou une assiette. C'est évidemment ici un nom de coquillage, tout comme le *patella* des naturalistes d'aujourd'hui... En ce sens, *patella* paraît être un ἅπαξ εἰρημένον.' Surely the authority from whom Nonius took the example, and who had the context before him, was better able to judge of the sense than we; but even as the text stands, there is no need to invent a new meaning for so common a word: 'setting a dish before his hungry friend, he challenges the fishponds of Naples.' *Dish* for 'meat on the dish.' So *plat, Schüssel.*

„ 263 STRIGILIBUS Marquardt Privatleben 281. Böttiger cites Rhodius on Scribon. 39 p. 81 and Eschenbach de unctionibus veterum c. 3. Theokritus being in a bath, where two fellows desired to borrow his strigil or cleanser of him, the one of which was a stranger, the other a noted thief, answered the first thus, 'I will not lend it you, because I do not know you'; and the second thus, 'I will not lend it you, because I do know you' (Plut. II 534, de vitioso pudore 14. HOLYDAY). Apul. fl. §§ 35 36.

„ „ GUTO Varro l. l. V 124. Hor. cited on 204. see the story of the Attic page who brought gutum *Samium ore tenus... inanem, tamquam si inesset oleum*, and turned it upside down, and at last declared that the oil must have frozen (Gell. XVII 8 §§ 5—8). Böttiger cites Casaubon on Theophr. ch. 5 p. 75. Eschenbach l. c. p. 483 seq. Diogenes takes his δλπη (= *ampulla*) with his scrip, cloak and staff, into Charon's boat (anth. Pal. VII 67 5. 68 5). Apul. fl. §§ 35 36.

„ 266 PORTHMEA Eur. Alk. 253—4. Theokr. 17 49 στυγνὸν (here *taetrum*) ἀεὶ πορθμῆα καμόντων. anth. Pal. VII 63 1 τὸν κύπα Διογένη, νεκυοστόλε, δέξο με, πορθμεῦ. 66 3 (Diogenes *loq.*) πάντα φέρω πορθμῆϊ. 67 1 2 Ἀΐδεω λυπηρὲ διηκόνε, τοῦτ' Ἀχέροντος | ὕδωρ ὃς πλώεις πορθμίδι κυανέῃ. 68 1 2 Ἀϊδος ὦ νεκυηγέ, κεχαρμένε δάκρυσι πάντων, | ὃς βαθὺ πορθμεύεις τοῦτ' Ἀχέροντος ὕδωρ. append. 236 (ed. Jacobs, Lips. 1814, II 831 = Kaibel 646 a) 3 οὐκ ἔστ' ἐν Ἀιδου πλοῖον, οὐ πορθμεὺς Χάρων. in a painting of Polygnotus (Paus. X 28 § 1) ὁ πορθμεὺς ἐπὶ ταῖς κώπαις. ib. § 2 from the cyclic poem Minyas ἔνθ' ἦτοι νέα μὲν νεκυάμβατον, ἦν ὁ γεραιὸς | πορθμεὺς ἦγε Χάρων, οὐκ ἔλλαβον ἔνδοθεν ὅρμου. anth. Lat. IV 56 5 (Burm. q. v. II 40 41) *vexit aqua* porthmeus. Valckenaer diatr. c. 25 p. 280. DS. I 96 §§ 7 8 the rationalistic version: the fashionable burying ground of Memphis was near the Acherusian lake; bodies were ferried over, and the ferryman (πορθμεὺς in Egyptian Χάρων) received an obol as his fare. GURGITIS II 150 *Stygio ranas in* gurgite *nigras.*

„ 267 NEC HABET QUEM PORRIGAT ORE TRIENTEM Plaut. Poen. prol. 20 *ipse abiit ad Acheruntem* sine viatico. Apul. met. VI 18 *nec mora cum ad flumen mortuum venies, cui praefectus Charon protinus expetens* portorium, *sic ad ripam ulteriorem sutili cumba deducit commeantes. ergo et inter mortuos avaritia vivit. nec Charon ille..., tantus deus, quidquam gratuito facit et* moriens pauper viaticum debet quaerere, et aes si forte praemanu non fuerit, nemo eum exspirare patietur. *huic squalido seni dabis* nauli *nomine de stipibus, quas feres, alteram: sic*

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tamen, ut ipse sua manu de tuo sumat ore. Examples of coins found Marquardt Privatleben 338—9. Kallim. fr. 110 Schneider *τοὔνεκα καὶ νέκυες πορθμήϊον οὔ τι φέρονται | μούνῃ ἔνι πτολίων, ὅ τε τέθμιον οἰσέμεν ἄλλους | ἐν στομάτεσσι νεὼς Ἀχερουσιάδος ἐπίβαθρον | ἀνθρώπους δανάκην.* Luc. catapl. 18 f. *οὐδὲ τὸν ὀβολὸν ἔχω τὰ πορθμεῖα καταβαλεῖν.*

III 269 270 CEREBRUM TESTA FERIT CIL III 1 2083 tegula nam Romae Proculum prolapsa peremit. Ov. Ibis 299 300 (301 302 *aut ut Achilliden, cognato nomine clarum, | opprimat hostili* tegula *iacta manu*, where Ellis cites Paus. I 13 § 7); the death of Abimelech (judges 9 53. 2 Sam. 11 21); Hdn. VII 12 § 5.

„ 270 FENESTRIS the ground-floor had no windows to the street, but the upper storeys had, as we see at Herculanum (Marquardt Privatleben 241).

„ 270 271 Aristoph. Ach. 616—7 *ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας, | ἅπαντες ἐξίστω παρήνου οἱ φίλοι.*

„ 272 SILICEM VI 350. lava. B.C. 293 (Liv. X 47 § 4) *via a Martis ad Bovillas* silice *perstrata est;* completed B.C. 189 (ib. XXXVIII 28 § 3). B.C. 174 (XLI 27 § 5) *censores vias sternendas* silice *in urbe, glarea extra urbem substruendas marginandasque primi omnium locaverunt.* (ibid. § 7) *et clivum Capitolinum* silice *sternendum curaverunt.* See on paving the streets Beckmann hist. of inventions. H. Nissen Pompeianische Studien (Leipz. 1877) 516—524 the word *street,* 'Strasse,' *strata viarum,* shews to whom the west owes the pavement which distinguishes its cities from the East. Isid. orig. XV 16 attributes the invention to the Phoenicians. Solomon is said (Ios. ant. VIII 7 § 4) to have paved the roads to the holy city, and in the days of Claudius the Jews proposed to pave Jerusalem itself (ibid. XX 9 § 7). Many inscriptions record the paving (often by rich citizens) of Italian and provincial towns. See too Mommsen in Hermes XII 486—491. Burn Rome and the Campagna lii—liv. Mommsen StR. II^3 494. 522. Hirschfeld Verwaltungsgesch. I 152. Under and after the Antonines we find (Wilmanns 1262) a *procurator ad* silices, and (ib. 1291) a *procurator* silicum *viarum sacrae urbis.* Jordan Topographie d. St. Rom I 4 who cites Promis Alba Fucense 95 seq. *silex* in the best time denotes hard stone generally (e.g. limestone of the Apennines CIL I 1 1161. Cato in Festus 281); travertine; the black basaltic lava, the usual paving stone; and even marble. A paviour is *silicarius* (Blümner Technologie III 8). See Pauly 'viae'. Many monographs have appeared on the Roman roads of England, Germany and other countries: but a Bergier for the 19th century has not yet arisen to combine all their results.

„ 276 VOTUM MISERABILE = IX 147.

„ 278 EBRIUS AC PETULANS VI 297 petulans madidum*que Tarentum.*

„ „ seq. IV 137 n. Gracchus in Gell. X 3 § 5. Schiller's Nero 119 seq. Ael. v. h. IX 29. Capitolin. Ver. 4 § 6 *fertur .. in tantum vitiorum Gaianorum et Neronianorum ac Vitellianorum fuisse aemulum, ut vagaretur nocte per tabernas ac lupanaria obtecto capite cucullione vulgari viatorio et comissaretur cum triconibus, committeret rixas, dissimulans quis esset, saepeque afflictum livida facie redisse et in tabernis agnitum, cum se absconderet.* Tert. apol. 35 pr. of public holidays: *grande videlicet officium ... vicatim epulari..... catervatim cursitare ad iniurias, ad impudentias, ad libidinis inlecebras.* 39 fin. of Christian feasts: *inde disceditur non in catervas caesionum nec in classes discursationum nec in eruptiones lasciviа-*

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rum. Sen. contr. 30 (cf. n. on 292) § 2 '*accusa*' *inquit. pauper divitem, lugens candidatum ego accusem? ambulare mihi meo arbitrio non licet.... 'cur me' inquit 'sequeris?' quasi aliud iter pauperes, aliud divites habeant.* § 3 *incedere magno comitatu, splendido cultu, non est fortunae meae; ista divites possunt; satis est si vivimus.... 'quare' inquit 'me sequeris per publicum?' facinus indignum commissum est: dives et pauper eadem via incessimus.* § 4 fin. '*cur me sequeris?*' *magistratus post terga sua non summovent.* § 5 *quid iste accusanti fecisset, qui persequitur tacentem?* § 7 *venit iste cum turba clientium ac parasitorum et adversus paupertatem totam regiam suam effundit.* '*cur me non accusas, non postulas?*' *vix temperabat quin diceret 'quid ego in te accusatorem non audeam, qui occidendum curavi eum qui tantum mecum litigaverat?'* § 13 '*quare me sequeris per publicum?*' *facinus indignum, iudices, factum est: pauper et dives eandem terram calcavimus.* Suet. Nero 16 fin. *vetiti quadrigariorum lusus, quibus inveterata licentia passim vagantibus fallere ac furari per iocum ius erat.* On the lesser *quinquatrus* (13 June) the *tibicines* were entitled to stagger drunk, masked and in woman's attire, through the streets (Ov. f. VI 651—92. VM. II 5 § 4. Becker-Marquardt IV 452). Iulia, daughter of Augustus, was banished by her father, who published her shame (Sen. ben. VI 32 § 1) *admissos gregatim adulteros,* pererratam nocturnis comissationibus civitatem, *forum ipsum ac rostra, ex quibus pater legem de adulteriis tulerat, filiae in stupra placuisse.* See Schwarz de comissationibus veterum. Altona 1744. Erasmus cites 'nightcaps' somewhat parallel: prov. 4 16 (of evil men) 'they sleep not, except they have done mischief; and their sleep is taken away, except they cause some to fall'; and Aristoph. vesp. 89—91 ἐρᾷ τε τούτου, τοῦ δικάζειν, καὶ στένει, | ἢν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου. | ὕπνου δ' ὁρᾷ τῆς νυκτὸς οὐδὲ πασπάλην.

III 280 MOX DEINDE ind. s. v. *mox.* cf. Reid on Cic. acad. II § 44.

„ 282 SOMNUM FACIT 242 n.

„ 283 COCCINA cf. VII 136 n. Marquardt Privatleben 312, 552—3 gay colours in the *vestis cenatoria.*

„ 285 MULTUM FLAMMARUM Borghesi V 532—3 sees here the light borne before the emperor and members of his household (Lips. exc. on Tac. an. I 7. Reimar on DCass. LXXI 35 n. 155). AENEA XIII 115. cf. VIII 86. XV 81. In the *tabulae honestae missionis* down to A.D. 134 the bronze plate is always called *tabula aenea*—never *ahenea*—from A.D. 138 *tabula aerea.* The *Domitii Ahenobarbi* and the formula *hoc aere aeneaque libra,* as well as the general use of the republican time, shew that *aeneus* is the proper designation of that which is made of bronze; *aereus* is not found before Vergil and in the earlier time it generally=*aeratus,* bronzed (Mommsen in Hermes I 467).

„ 285—287 Beckmann hist. of inventions (II 172—185 Bohn) proves from Libanius and Jerome, that the streets of Antioch were lit up by night; he doubts whether the same can be proved of Rome by Suet. Caes. 31 *ex consuetudine convivio se frequenti dedit. dein post solis occasum, mulis e proximo pistrino ad vehiculum iunctis, occultissimum iter modico comitatu ingressus est; et cum* luminibus exstinctis *decessisset via, diu errabundus, tandem ad* lucem *duce reperto, per angustissimos tramites pedibus evasit.* Amm. XIV 1 § 9 *haec confidenter agebat in urbe* ubi pernoctantium luminum claritudo dierum solet imitari fulgorem. cod. Iust. VIII 12 19 *ad praebenda luminaria.* In Petron. 79 pr. Cumae (?) was evidently in the dark *neque fax ulla in praesidio erat, quae iter aperiret errantibus, nec silentium noctis iam mediae promittebat occurren-*

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tium lumen. Illuminations at festival seasons are often mentioned Friedländer II⁵ 275—6. A.D. 32 the praetor L. Seianus sent 5000 slaves to light home the spectators at the Floralia (DCass. LVIII 19 § 2 the slaves were shorn in mockery of the bald Tiberius).

III 287 Becker Gallus II³ 338—9. H. Blümner Technologie (as cited VII 135) II 160. Lanterns were covered with bladder, or oiled linen, or horn ib. 359. The Roman streets were not lighted. On lamps, candles, cet. see Saglio in dict. des ant. I 869—875 'candela' 'candelabrum'. Marquardt Privatleben 689—691. DISPENSO Plin. ep. III 10 § 3 n. FILUM Maecenas in Sen. ep. 114 § 5 *tenuis cerei* fila. Plin. XIX § 17 (of *linum*) *quod proximum cortici fuit, stuppa appellatur, deterioris lini, lucernarum ferme luminibus aptior;* of papyrus anthol. Lat. 94 95 R. Paulin. c. 14 (=18, Fel. nat. III) 100 *lumina ceratis adolentur odora papyris* (see the notes Par. 1685 II p. 91). Blümner p. 161.

„ 288 COGNOSCE VI 474. Cic. Att. VI 2 § 10. Ov. am. I 4 11. Stat. S. V 5 65. PROOEMIA Sen. contr. 30 § 13.

„ 289 Sil. XVI 70 71 *nec* pugnae *species, sed poenae tristis imago* | *illa erat,* hinc tantum caedentum atque inde ruentum. cf. (as *vapulo*=passive of *pulso*) XII 130 *amet, ametur;* so *perdo* and *pereo* (Plin. ep. III 5 § 16 n.).

„ 290 STAT CONTRA VIII 138. Pers. V 96. STARIQUE IUBET Aen. IX 376 state, *viri.* PARERE NECESSE EST=Catull. LXII 62.

„ 291 QUID AGAS, CUM=IV 14.

„ 292 UNDE VENIS?=Hor. S. I 9 62. II 4 1 unde *et quo Catius?* Heind. on Plato Lysis pr. *ποῖ δὴ πορεύει καὶ πόθεν;* ACETO Spartian. Pescenn. 10 § 3 *iussit vinum in expeditione neminem bibere, sed* aceto *universos esse contentos.*

„ 293 CONCHE Apic. V 4.

„ „ SECTILE PORRUM Verg. moret. 84 Forb. Magerstedt der Feld-, Garten- und Wiesenbau der Römer (Sondershausen 1862) 375—7.

„ 295 ACCIPE CALCEM Tert. spect. 18 calces *et colaphi.* cf. λὰξ and πύξ (Synes. ep. 104 pr.). The complaint of Plutus (Luc. Timon 17 f.) *ἀγαναχτῶ πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος.*

„ 296 CONSISTAS Orelli inscr. 4085 *quinquennali collegii . . fabrum soliarium baxiarium . . . qui* consistunt *in scola sub theatro Aug(usto) Pompeian(o).* Henzen 6302 *collegium cocorum Aug(usti) n(ostri), quod* consistit *in Palatio.* Technically *consistere* denotes permanent residence in a place or a district, apart from the privileges of natives. In speaking of *collegia,* it is used of their ordinary places of meeting, of persons away from their homes it is applied to the province or town in which they reside. dig. V 1 19 § 2 *si quo* consistit, *non dico iure domicilii, sed tabernulam pergulam horreum armarium officinam conduxit.* MOMMSEN in Hermes VII 310—3. Varro l. l. V § 15 *locarium, quod datur, in stabulo et taberna* ubi consistant. See Georges. Dirksen manuale. Very frequent in Cyprian.

„ „ QUAERO IV 28 n. XV 17 n. Varro l. l. VI § 12 agone? question before a sacrifice. Sen. contr. 11 § 20. Jordan (in Preller röm. Myth. I³ 179) correctly denies that *Agonalia* can be derived from the question *agone?* but wrongly requires the fut. or conj. pres. 'Natürlich ist Varros Etymologie falsch; die Frage hätte ja auch nur *agamne* lauten können'. Aen. III 367 *quae prima pericula* vito? IV 534 Forbiger. Gell. XVII 8 § 8 *'verbero', inquit ridens Tubero, 'nonne* is *curriculo atque oleum* petis?' Stallbaum on Plat. symp. 176ᵃ. Winer-Moulton 354. Dräger hist. Synt. I² 286—7. Roby 1461.

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III 296 PROSEUCHA ind. Philo leg. ad Gai. 20 quater. 22 pr. (II 567 f. M). 23 ter. 25. 43 f. 46. anecdota Delphica 25. Jew beggars schol. IV 117.

„ 297—301 XVI 9—25. Cic. Phil. 2 § 51. 7 n. *quod est aliud...beneficium latronum, nisi ut commemorare possint eis se dedisse vitam, quibus non ademerint?* § 60. Sen. ep. 53 § 10. n. q. IV pr. § 8. Suet. Vit. 7 Vitellius shook off *terrore calumniae* his most importunate creditors, *cum libertino cuidam acerbius debitum reposcenti* iniuriarum formulam, quasi calce ab eo percussus, intendisset, *nec aliter quam extortis quinquaginta sestertiis remisisset.* Liban. II 168 R ὡς ἐν τῷ μὴ μείζω πεπονθέναι κεκερδακότας. ib. IV 868 of a *plagosus Orbilius:* if the boy have done ill, there are indignations, revilings, blows, threats for the future: if he has done his task perfectly, leaving no room for blame, κέρδος τὸ μὴ παθεῖν κακῶς. Cf. the proverb (from Hom. ι 369) Κύκλωπος δωρεά, to be eaten last paroem. II 491 Leutsch. Rigault on Phaedr. I 8 (wolf and crane). Eunap. vit. soph. Iulian. p. 483 25 factions among students at Athens 'the boldest of the pupils of Apsines had laid hands in this civil war on those of Julian. χερσὶ δὲ βαρείαις καὶ Λακωνικαῖς χρησάμενοι, τῶν πεπονθότων περὶ τοῦ σώματος κινδυνευόντων, ὥσπερ ἀδικηθέντες, κατηγόρουν.' Menander γεωργῷ in Stob. fl. XCVI 5 εὐκαταφρόνητόν ἐστι, Γοργία, πένης, | κἂν πάνυ λέγῃ δίκαια· τούτου γὰρ λέγειν | ἕνεκα μόνου νομίζεθ' οὗτος τοῦ λαβεῖν. | καὶ συκοφάντης εὐθὺς ὁ τὸ τριβώνιον | ἔχων καλεῖται, κἂν ἀδικουμενος τύχῃ.

„ 298 299 VADIMONIA FACIUNT cf. 213 n. Plaut. Lucr. Cic. p. Quinct. §§ 46. 57 (the word *vad.* occurs very often in this speech, several times in Verr., once each in Q. Rosc. Tull. Catil.; not in dig. inst. codd. nov.). Liv. XXIII 32 § 4. VM. III 7 § 1. Gai. III § 224. IV §§ 184, 185, 186 ter. Rein Privatr. 892—3. V. F. I. = vadimonium fieri iubere (Valerius Probus in Huschke iurispr. anteiust.[2] 76). Huschke infers (p. 83 n.) that the 4th book of Gaius was written early in the reign of M. Aurelius, before the abolition of the *vadimonia* (AV. Caes. 16 § 11 *vadimoniorum...sollemni remoto*). Yet *vadimonium* continued in use metaphorically e.g. Symm. ep. II 16.

„ 299 LIBERTAS PAUPERIS here freedom is a privilege of the rich; in the dens of vice (VIII 172—8) is liberty, equality (*aequa libertas*) and fraternity among high and low. cf. II 112.

„ 300 PUGNIS CONCISUS Hor. s. II 6 66 pugnis caesus *ferroque petitus.*

„ 301 PAUCIS CUM DENTIBUS Mart. XIV 68 1 *peccantis famuli* pugno *ne percute* dentes.

„ 305 GRASSATOR XIII 145 n. XIV 174 n. Sen. contr. 30 § 6. cod. Theod. IX 30 1—3. Friedländer II[2] 29—32 = II[5] 39—48. Plin. XIX § 59 window-gardens in the town houses of the poor, *antequam praefigi prospectus omnes coegit multitudinis innumerae saeva* latrocinatio. DCass. LIV 4 § 4 the guards of the *insulae* carried bells. LXXVI 10 Bulla, a captain of 600 bandits, plundered Italy for two years, before Severus could seize him (A.D. 204).

„ 306 ARMATO CUSTODE Godefroy on cod. Theod. XII 14. Tert. apol. 2 *latronibus vestigandis per universas provincias militaris statio sortitur.* Apul. met. VII 7 Hild. *denique noluit esse Caesar Haemi latronis collegium et confestim interivit.... tota denique factione militarium vexillationum indagatu confecta atque concisa.*

„ 307 POMPTINA PALUS Luc. III 85 *et qua* Pomptinas *via dividit uda* paludes. Sil. VIII 379—382. E. H. Bunbury in dict. geogr. GALLINARIA PINUS Gustav Loewe (Rhein. Mus. XXXIV 491 = glossae nominum, Leipz. 1884 p. 244) traces to Suet. a glocs (Mai class. auct. VI 514 a)

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CARRACUTIUM *vehiculum altissimarum rotarum capsique devexi, quo solo in Campania pro harena* silvae Gallinariae *ferebantur, antequam lapide sterneretur.*

III 308 SIC INDE HUC OMNES TAMQUAM Bücheler in Rhein. Mus. XXIX (1874) 637–8 *sic inde huc tamquam* aliud alii obducuntur cumulanturque tenuiter ac moleste et cum adsit quod non requiras, deest illud quo certius definiatur *omnes.* toleranda haec quispiam dixerit in Iuvenale, nec ego ei restiterim pervicacius. verum una littera adiecta et removere incommoda illa et sententiae augere gravitatem mihi videbar si *sice* legerem vel *sicae* id est sicarii *omnes.* nam frequenter res hic poeta pro hominibus usurpat, buccas gulam fossam abollam pro bucconibus guloso cinaedo philosopho al. Friedländer justly says that the reference of *omnes* cannot be doubtful cl. 305 *grassator.*

„ „ VIVARIA Varro r. r. III 12 the *leporarium.* Marquardt Privatleben 139. Pauly v 1543—4. VI 2601, 2609, 2695. Badham fish-tattle (1854) 33—48. Read the life of Frank Buckland.

„ 314 UNO CONTENTAM CARCERE ROMAM Sen. de ira II 9 § 4 *circumscriptiones furta fraudes infitiationes,* quibus trina non sufficiunt fora.

„ 316 SOL INCLINAT so Hor. and Curt. in lexx. Mützell on Curt. VI 11 § 9. Tac. XII 39 inclinabat *dies.* pass. in Cic. and Sen. n. q. I 8 § 6 *incipiente aut* inclinato *die.*

„ 317 MULIO VIRGA ANNUIT Xen. de re eq. 8 § 4 *ῥάβδος.* Mart. IX 23 14 *et Massyla meum* virga *gubernet equum.* Nemes. cyn. 267. seen on the denarii of L. Cornelius Piso (Cohen p. 70 n. 13).

„ 318 319 QUOTIENS TE ROMA TUO REDDET AQUINO Mart. VIII 45 1 2 *Priscus ab Aetnaeis mihi, Flacce, Terentius oris* | redditur. ib. 7 *cum* te, *Flacce,* mihi reddet *Cythereia* Cypros. lexx. Hor. in Klotz.

„ 322 ADIUTOR scripsit Iuv. quod non solum f v Vind. sed etiam P . . . praebet *auditor* quidque indicaverit poeta licet non pronuntiaverit apparet. caligatus enim auditor qui in gelidos agros amici causa proficiscitur est homo simplex rusticus nativo sensu nondum destitutus, opponitur auditorum coronae quali Romae utebantur 'vates' delicatae ei atque fucatae orationis blanditias captanti: *hic neque more probo videas nec voce serena | ingentes trepidare Titos cum carmina lumbum | intrant et tremulo scalpuntur ubi intima versu.* tali ex consessu poetam 'refici properaturum' facile sibi persuadet Umbricius ille, sed saturis nobilium corona quasi semper stipatis num caligatus auditor sufficere possit ambigit. BEER.

„ „ CALIGATUS Dr Ireland in Gifford: 'Umbricius . . is made to persevere in his preference of the country, by telling his friend, that he will visit him in a dress which shall mark his determination never to live in Rome again. In this sense, the last line of the satire agrees with the general purpose of it.'

IV Nägelsbach (Philologus III 470 seq.) comments on the want of connexion between 1—33 and 37—154. So Badham long before 'This satire is perhaps as entertaining as any poem of the kind in existence. It has however some abruptness in the beginning, and would undoubtedly read better if it began with the thirty-seventh line *cum iam semianimum* cet. The early mention of Crispinus, who is not particularly conspicuous in the ridiculous consultation about the turbot, does not seem a happy introduction to the main object of the piece: nor is there anything which might not be spared in the first thirty lines.'

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IV 1 ITERUM CRISPINUS Plin. ep. v 20 § 1 iterum *Bithyni.* see ind. *Crispinus.*

„ 2 AD PARTES Ov. am. I 8 87 *servus et* ad partes *sollers ancilla parentur.* nux 67 68 *at cum maturas fisso nova cortice rimas | nux agit,* ad partes *pertica saeva venit.* SILVESTRI.

„ 2 3 NULLA VIRTUTE REDEMPTUM A VITIIS Sen. rh. l. c. (exc. contr. IV praef. § 11) redimebat tamen vitia virtutibus *et plus habebat quod laudares quam cui ignosceres.*

„ 4 SPERNATUR also in Fronto p. 144 Naber and gl. Philox.

„ 5 6 QUANTIS IUMENTA FATIGET PORTICIBUS VI 60. Vopisc. Aurel. 49 § 2 *miliarensem* . . . porticum *in hortis Sallustii ornavit, in qua cotidie et* equos *et se* fatigabat, *quamvis esset non bonae valetudinis.* Suet. Nero 31 (in Nero's golden house) *tanta laxitas, ut* porticus *triplices miliarias haberet.* Plin. IV 2 § 5 (of Regulus) *tenet se trans Tiberim in hortis, in quibus latissimum solum* porticibus immensis, *ripam statuis suis occupavit.* V 11 (12) § 1. Mart. I 12. 82. SILVESTRI. Add Plin. ep. II 17 §§ 4 5. V 6 §§ 15, 21, 29—31.

„ 6 NEMORUM Cic. Verr. I § 51 *quae signa nunc, Verres, ubi sunt? illa quaero, quae apud te nuper ad omnes columnas, ... in* silva *denique disposita sub divo vidimus?* Nep. Att. 13 § 2 *domum habuit in colle Quirinali . . . . ., cuius amoenitas non aedificio, sed* silva *constabat.* Sen. rh. exc. contr. V 5 p. 277 12 K *intra aedificia vestra undas ac* nemora *conprehenditis.* ib. l. 29 *in summis culminibus mentita* nemora *et navigabilium piscinarum freta.* Plin. XV § 47 et in tecta iam silvae scandunt. Sil. XIV 646 (of Syracuse) *domos aequare superbas | rura.* Becker Gallus II^3 223–4. 239. Friedländer I^3 14 2.

„ 7 IUGERA QUOT VICINA FORO Tac. h. III 70 *cur enim e rostris fratris domum,* imminentem foro *et irritandis hominum oculis, quam Aventinum et penates uxoris petisset.*

„ 8 XIII 2 n. 3 n. 174 n. 192—239. FELIX like *beatus, εὐδαίμων,* often = prosperous, wealthy. Here (ver. 5—7) however rich in houses, lands, horses, the vicious may be, happy he cannot be. CORRUPTOR a seducer by profession (Nägelsbach Stilistik § 54 3). Cf. XIV 86 n. aedificator.

„ 9 CUM QUO XIII 155 n. Plin. XVIII § 28. Sen. ep. 48 § 8. Tac. XVI 34. VITTATA ind. Ov. a. a. I 31 vittae *tenues, insigne pudoris.* Aen. II 165—8. Luc. I 592 *Vestalemque chorum ducit* vittata sacerdos. Tac. an. I 57. Sen. contr. 2 lemma *sacerdos casta e castis pura e puris sit.* VITTATA Herm. Jahn^2. 'non solum lemmata S, cum quibus lectio Σ aperte concinit, sed etiam P *vitiata* praebent, res igitur digna quae iterum in discrimen vocetur. vitiatam esse puellam ex toto loco prodire Hermanno concedo, efferatur autem necesse est ex more Iuvenaliano notio in qua criminis cardo vertitur monstrumque fuisse Crispinum revera evincitur, ut qui auctor fuerit stupri famosi. nam ex verbis *'vitiata iacebat'* sacerdotem iam antea vitiatam fuisse elici qui putant obscoenam vim vocis *iacere* vel nude positae intendunt, quam idem fere valere atque verbum substantivum multi loci arguunt velut XV 6 legitur *Thebe centum portis obruta iacet* pro *Thebe . . . obruta est;* neque aliter ex verbis Iuv. *cum quo vitiata iacebat* nos audire puto sensum *a quo vitiata erat.* quod vero notione *vitiata* diriorem facti speciem oculis proponi dicunt vereor ne ea lectione accepta species ineptior quam dirior proponatur, quippe cum eidem enuntiato poena criminis participio *subitura* adiuncta sit; cf. Goebelii verba (Ueber eine bisher ganz unbeachtet gelassene Wiener Juvenal-Handschrift. Vienna acad. 1859) p. 40: *Nur bedachte der Aenderer nicht, dass eine Vestalin* sanguine adhuc vivo terram

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subitura *keine* vittas *mehr traegt.*' BEER, in answer to words of Hermann (vind. Iuv. 8) which seem to me still to need no defence: 'vitiatam puellam iam totus loci tenor satis prodit nisi quod non iam vitiata erat quando cum corruptore cubabat, sed hoc demum concubitu vitiabatur; eiusdem autem stupri longe dirior species oculo proponitur si virginem ipsis sacerdotii insignibus indutam cum corruptore iacentem informamus.' Gratitude alone induces me to add in reply to Dr Beer: 1) *iacet* is not anywhere = *est;* in sat. XV *obruta iacet* means 'it is left in its ruins,' uncared for. 2) *iacebat* is not here used '*nude*' but with *cum*, as in the passages cited by me from Ov. met. When Potiphar's wife said to Joseph 'lie with me,' her proposal was as infamous in substance as if she had bluntly said *vitia me.* In fact *cum quo vitiata iacebat = a quo vitiata vitiabatur.* 3) to Goebel's criticism I reply that *subitura* does not imply that Cornelia was in the hands of justice at the time; for years she escaped. For parallels to *cum quo vittata iacebat sacerdos* see II 3—13, 19—21, 29—33, 67—78, 102—114, esp. 117—136, 143—148. VI 78—91, 114—135, 225 *flammea conterit.* esp. 385—397. esp. X 329—341 e.g. *dudum sedet illa parato | flammeolo Tyriusque palam genialis in hortis | sternitur, et ritu decies centena dabuntur | antiquo, veniet cum signatoribus auspex | ...non nisi legitime vult nubere.* The sacrilege gave zest to the incest (VI 50 *paucae adeo Cereris vittas contingere dignae*), as to the adultery of Clodius (VI 335—345). The monks of Medmenham, the modern rage for the defilement of infancy, join with St Paul and Seneca (ep. 122 § 5 *omnia vitia contra naturam pugnant, omnia debitum ordinem deserunt: hoc est luxuriae propositum gaudere perversis*) in supporting *vittatae* here. Trample religion under foot in its holiest symbols, add cruelty to lust, and you spur a jaded appetite. *nam quo non prostat femina templo? After* Opimia was convicted (DH. VIII 89 f.), she was stript of her *vittae* and led to her living tomb: sparks of grace would have remained in Crispinus if the Vestal had doffed the emblem of innocence before her sin; as it was, the *vittae* (and their goddess) were *consciae sceleris.* Take a parallel case. The *flamen dialis* might not appear without his *apex* in the open air; only by a late indulgence did the pontiffs dispense with his wearing it in doors (Gell. X 15 §§ 17 18); when it was too hot to wear the cap (*pilleum*), they began to bind the head only with a thread (Serv. Aen. VIII 664), *nam nudis penitus eos capitibus incedere nefas fuerat.*

IV 10 Plut. Tib. Gracch. 15 § 4. Liv. VIII 15 §§ 7 8. DH. IX 40. Ov. f. VI 457—460. Hdn. V 6 § 2. Marquardt StV. III 323 13. Domitian punished four Vestals for unchastity. The first three, Varronilla and the two sisters Ocellata, were allowed the choice of death (A D. 82 Suet. Dom. DCass. ll. cc. Euseb. chron. Clinton fasti Rom. Philostr. Apoll. VII 6). A.D. 91 Domitian buried the fourth alive (Clinton, Plin. l. c. Euseb. chron.); it was with her therefore, Cornelia, that Crispinus committed incest. The fut. *subitura* is strictly accurate, as the Dacian war, in which Fuscus died (Iuv. ver. 111–2) began 86 A.D. (Borghesi oeuvres V 516–7). The Vestal Minucia buried alive Hier. adv. Iovin. I 41 (II 307[a]). Inscriptions on statues of Vestals have lately been discovered. Case of the Vestal Ilia (Plut. Rom. 3 §§ 4—6).

,, 12 CADERET SUB Suet. Otho 5 *in foro* sub *creditoribus* caderet. IUDICE MORUM Stat. s. V 1 41 42 *hic est castissimus ardor, | hic amor a domino meritus censore probari.* DCass. LXVII 2 § 3. On the coins of Domitian CENS(or) PER(petuus) is a common title. cf. DCass. LIII 18 § 5. LXVII 4 § 3 no emperor before or after assumed the title. The censors maintained simplicity of furniture, dress and diet Iuv. IX 141—2 *argenti*

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vascula puri, sed quae Fabricius censor notet. Sen. ep. 95 § 41 *quid et cena sumptuosa flagitiosius et equestrem censum consumente?* quid tam dignum censoria nota, si quis, ut isti ganeones loquuntur, sibi hoc et genio suo praestet? *et totiens tamen sestertio aditiales cenae frugalissimis viris constiterunt. eadem res, si gulae datur, turpis est, si honori, reprehensionem effugit.*

IV 14 QUID AGAS, CUM? = III 291.

„ 15 MULLUM mullets brought alive into the dining-room, swimming in the sauce Sen. n. q. III 17 18.

„ „ SEX MILIBUS Plut. quaest. conv. IV 4 2 § 9 fish the most costly ὄψον: Cato did not exaggerate, but spoke simple truth, when, inveighing against the luxury and extravagance of the city, he declared that at Rome a fish fetches more than an ox. For they sell a dish of fish for a greater price than the meat from a ἑκατόμβη βούπρῳρος (a hundred sheep headed by an ox). Ath. VII VIII on fish. p. 348[b] one Telestagoras wealthy and of good repute, received many presents: so that dealers, when offered a low price, would say, 'we would rather give it to T. than let it go for so little.' Once some youths, cheapening a large fish, received this answer. Macrob. Sat. III 15 16.

„ 16 AEQUANTEM PARIBUS SESTERTIA LIBRIS Stanley cites Aesch. Ag. 959 960 (θάλασσα) τρέφουσα πολλῆς πορφύρας ἰσάργυρον | κηλῖδα. He there adds Theopomp. in Ath. 526[c] ἰσοστάσιος γὰρ ἦν ἡ πορφύρα πρὸς ἄργυρον ἐξεταζομένη. Blomfield adds Achaeos ib. 689[b] ἰσαργύρου... κυπρίου λίθου. esp. Archestratos ib. 305[e] of a sea-fish (κάπρος) τὸν κάπρον ἂν ἐσίδῃς ὠνοῦ καὶ μὴ κατάλειπε, | κἂν ἰσόχρυσος ἔῃ, μή σοι νέμεσις καταπνεύσῃ | δεινὴ ἀπ' ἀθανάτων. τὸ γάρ ἐστιν νέκταρος ἄνθος. | τούτου δ' οὐ θέμις ἐστὶ φαγεῖν θνητοῖσιν ἅπασιν, | οὐδ' ἐσιδεῖν δσσοισιν, where observe the mock-heroic rhythm and tone. cf. *auro contra* (Hand II 120. lexx. *contra.* Brix on Plaut. mil. 658). 'worth its weight in gold,' or rather '£ for lb.'

„ 17 UT PERHIBENT, QUI DE MAGNIS MAIORA LOQUUNTUR the comic poet Ephippus in his Geryones (Ath. 346[f] seq.) when a fish is caught bigger than Crete, Geryon has a dish that can contain a hundred of the size: all the subjects fell their woods when the king boils his fish; they raise a pyre wide as the city and light it; they bring a lake for the brine; 100 wagons are engaged for eight months in bringing salt; five quinqueremes row round the kettle.

„ 19 SENIS ORBI Cic. parad. § 39 *hereditatis spes quid iniquitatis in serviendo non suscipit? quem nutum* locupletis orbi senis *non observat?* Sen. ep. 68 § 10 *digerere in litteram* senes orbos. Stat. s. IV 7 33—40. Friedländer I[3] 326—332.

„ 20 EST RATIO Mart. IV 80 4. ULTERIOR VII 30 *spes nulla* ulterior.

„ 21 SPECULARIBUS sometimes mica, sometimes glass Mart. VIII 68 5 6 a greenhouse *condita* perspicua *vivit vindemia* gemma | *et tegitur felix, nec tamen uva latet.* question whether they belong to the *instrumentum domus* or the *ornamentum* (dig. XXXIII 7 12 § 16. cf. § 25). Blümner Technologie III 66. Marquardt Privatleben 735—6 collects the evidence (also for panes of glass. Nissen Pompeianische Studien ind. 'Fenster.' 'Glas').

„ „ ANTRO Plin. XXXVII § 17 *viatoria cubilia.*

„ 23 MISER ET FRUGI because he allowed P. Octavius, who had been prefect of Egypt, to buy a mullet over his head (Sen. cited on 15. Borghesi). Plin. VIII § 209 he discovered a mode of enlarging the liver of sows (cf. sat. V 114 n.) *fico arida saginatis, a satie necatis repente mulsi potu dato.* IX § 66 mullum *expirantem versicolori quadam et numerosa*

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varietate spectari proceres gulae narrant, rubentium squamarum multiplici mutatione pallescentem, utique si vitro spectetur inclusus. M. Apicius ad omnes luxus ingenium maius *in sociorum garo—nam ea quoque res cognomen invenit—necari eos praecellens putavit, atque e iecore eorum alecem cogitare provocavit.* XIX § 137 (of the *cyma*, a choice part of the cabbage) *hic est quidam ipsorum caulium delicatior teneriorque cauliculus,* Apicii luxuriae *et per eum Druso Caesari fastiditus, non sine castigatione Tiberii patris.* § 143. Tert. apol. 3 f. defends the name Christian by the analogy of Platonists, Epicureans, Pythagoreans. *aeque medici ab Erasistrato et grammatici ab Aristarcho, coci etiam ab* Apicio. Bücheler in Rhein. Mus. XXXV 395: 'scholiasta Queroli etiam ad *Apici fercula* II 1 p. 22 Iuvenalis mentionem inicit *Apicius proprium nomen glutonis ..... cuius et Iuv. in primo libro meminit,* sed locutionem illam non accepit scriptor ab Aquinate, nomen Apicii gulosae luxuriae docimentum fuit Senecae Martiali aliis.' Heliogabalus (Lampr. 18 § 4) made A., Otho and Vitellius his models; in imitation of A. he ate camels' heels, crests plucked from live fowl, the tongues of peacocks and nightingales (ib. 20 § 5); he surpassed the dinners of Apicius and Vitellius (24 § 3). Sen. vit. beat. 11 § 4 *adspice Nomentanum et* Apicium, *terrarum ac maris, ut isti vocant, bona conquirentes et super mensam recognoscentes omnium gentium animalia. vide hos eosdem e suggestu rosae* [so Madvig adv. II 341, 367] *spectantes popinam suam, aures vocum sono, spectaculis oculos, saporibus palatum suum delectantes. mollibus lenibusque fomentis totum lacessitur eorum corpus et, ne nares interim cessent, odoribus variis inficitur locus ipse, in quo luxuriae parentatur: hos* [Madvig] *esse in voluptatibus dices. nec tamen illis bene erit, quia non bono gaudent.*

IV 24 PAPYRO 'de hoc usu papyri docte iam egit Caylus mém. de l'acad. des inscr. XXVI 280. cf. Bartel's Reisen III 67' (Böttiger).

„ 25 26 POTUIT FORTASSE MINORIS PISCATOR QUAM PISCIS EMI cf. 15 *sex milibus.* V 56 n. For the same price a nightingale, which draws the same lament from Plin. h. n. X § 84 *ergo* servorum illis pretia sunt, et quidem ampliora quam quibus olim armigeri parabantur. *scio* HS. VI *candidam alioquin, quod est prope invisitatum,* venisse *quae Agrippinae Claudii principis coniugi dono daretur.* The elder Cato (Plut. 4 § 5) never exceeded the same price (1500 *drachmae* = denarii) for farm labourers. Wallon II 160—176. G. Boeger de mancipiorum commercio apud Romanos (Berlin 1841) 20—24. Marquardt Privatleben 170—1. Mart. X 31 *addixti* servum nummis *here* mille ducentis | *ut bene cenares, Calliodore, semel.* | *nec bene cenasti:* mullus tibi quattuor emptus | librarum *cenae pompa caputque fuit.* | *exclamare libet:* '*non est hic, improbe,* non est | piscis: homo est; hominem, *Calliodore,* comes'. C. Badham ancient and modern fish-tattle (1854) c. 4 'ancient estimation of fish.'

„ 26 PISCATOR QUAM PISCIS *παρηγμένον* as VI 347—8 *sed quis* custodiet *ipsos* | custodes?

„ 26 27 PROVINCIA TANTI VENDIT AGROS V 56 n. a similar valuation Plin. XIII § 92 *interiit nuper incendio* [mensa] *a Cethegis descendens HS.* | XIII | *permutata,* latifundii taxatione, *si quis praedia tanti mercari malit.* SILVESTRI. Ath. 297^{f} 298^{a} Kylabras, a shepherd, sold the site of Phaselis to Lakios, taking stock-fish (*ταρίχους*) in payment.

„ 27 SED MAIORES APULIA VENDIT Höck Gesch. Roms I (3) 90 'in consequence of the luxury of the great, tillage had greatly decreased in the peninsula and especially in the neighbourhood of the capital. To check the mischief Tiberius caused the senate to renew an old ordinance,

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requiring capitalists to invest ⅔ of their property in Italian land; he hoped thus to rescue much soil from parks and gardens and win it for corn (Tac. an. VI 16 17. Suet. Tib. 48).' ib. (2) 124 'the civil wars and their consequences completed that ruin of agriculture from which southern Italy has never recovered.' Friedländer I³ 204—5=I⁵ 218—9. On Apulian pastures see Iuv. VI 149 150 *calet et regnat poscitque maritum | pastores et* ovem Canusinam. Plin. h. n. VIII §§ 190—1. Strabo 281—4. tillage Hor. c. III 16 26—28. Mart. X 74 7 8 *non ego meorum praemium libellorum | —quid enim merentur?*—Appulos *velim* campos. On its products (cattle, wool, honey, corn, wine, olives and other fruit) see Pauly I² 1362. 'Formerly' says Strabo 285 'this whole region was very prosperous, but Hannibal and the subsequent wars laid it waste (*ἠρήμωσεν*).' Pacat. 14 *nonne cognovimus cuiusdam retro principis non prandia, sed* fercula saepe sestertium milies aestimata patrimoniorum equestria traxisse?

IV 28 PUTAMUS Bernhardy wiss. Synt. p. 296.

„ 29 INDUPERATOREM like 145 *dux magnus* a satire on Domitian's ill success in war 111 n. 147 n. Yet see Schiller Gesch. d. röm. Kaiserzeit I 526—532.

„ 31 RUCTARIT Varro, Plin. h. n. Mart. Sil. in lexx. Manil. V 463 (of Thyestes) ructantem*que patrem natos.* Plin. pan. 49 § 6 *nec ieiunis et inanibus plenus ipse et* ructans *non tam apponis quam obicis cibos,* Tert. apol. 9 p. m. (p. 149 Oehler) ructatur *proinde ab homine caro pasta de homine.* 39 (p. 264) *tot tribulus et curiis et decuriis* ructantibus *acescit aer.* Cypr. p. 259 7 H *crapulam.* p. 724 7 *carnem.* Prud. ps. 316 (of Luxuria, competing with Sobrietas) *pervigilem* ructabat *marcida cenam.* ham. 466 (of Israel in Egypt) *carnis et inmodicae spurco* ructamine *crudos.* Paulin. vit. Ambr. 1 fin. (cited on I 94 fin.). Hier. ep. 130 14 (I 990ᵇ Ven. 1766) *laudent te esurientium viscera, non* ructantium *opulenta convivia.* Petr. Chrysol. serm. 121. Boccaccio (in Tommaseo) 'questi...tutti ingluviatori...*ruttatori.*' SCURRA I 26 n. XV 46 n. the licence of Egyptian tongues was proverbial. Pacat. 33 *mollis Canopus leviumque populorum altor Nilus.* Friedländer I⁵ 75=I³ 69 70. II² 86=II⁵ 138. Helikon, chamberlain of Caligula (omitted in Pauly and Smith dict. biogr.) may illustrate the career of Crispinus (Philo leg. ad Gai. 26—30, II 570—6 M). His master had him educated and presented him to Tiberius; as T. hated *μειρακιώδη χαριεντίσματα,* he remained obscure till the accession of Caligula, when he said to himself: 'Now's your time, Helikon; bestir yourself. You could not wish for a better spectator or hearer. *εὐθικτος εἶ τὴν φύσιν. σκώπτειν καὶ χαριεντίζεσθαι δύνασαι μᾶλλον ἑτέρων. ἀθύρματα καὶ παιδιὰς ληρώδεις καὶ παρασεσυρμένας οἶδας. τῶν ἐγκυκλίων οὐχ ἧσσον πεπαίδευσαι τὰ ἀχόρευτα. πρόσεστί σοι καὶ τὸ στωμύλον οὐκ ἀτερπές. ἐὰν οὖν τι κέντρον ἐγκαταμίξῃς τοῖς τωθασμοῖς ὑποκακόηθες, ὡς μὴ γέλωτα κινεῖν μόνον, ἀλλὰ καὶ πικρίαν ἐκ τοῦ καχυπόνου, τὸν δεσπότην ὅλον ἥρπακας εὐφυῶς διακείμενον πρὸς ἀκρόασιν τῶν μετὰ χλεύης ἐγκλημάτων.* For his ears are open and pricked up *προς τοὺς ἐπιτετηδευκότας συνυφαίνειν τὸ βλασφημεῖν τῷ συκοφαντεῖν.* And you need not seek far for materials; you have the charges against the Jews and Jewish customs, in which you have been bred from your cradle.' 27 night and day he plied Gaius with charges against our nation, *ἡδονὰς κινῶν τὰς διὰ σκωμμάτων ὁ πανουργότατος, ἵνα τιτρώσκωσιν αἱ διαβολαί.* He played at ball with Gaius, exercised with him, bathed with him, holding the post of *cubicularius* (*τὴν τοῦ κατακοιμιστοῦ καὶ κατ' οἰκίαν ἀρχισωματοφύλακος τεταγμένος τάξιν*) so as to have the command of the emperor's ear,

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30 p. 576 pr. with bitter scorn Ἑλίκωνι τῷ εὐπατρίδῃ, δούλῳ σπερμολόγῳ, περιτρίμματι . . . Helikon σκορπιῶδες ἀνδράποδον τὸν Αἰγυπτιακὸν ἰὸν εἰς Ἰουδαίους ἥφιεν. Philo ends by congratulating himself that Helikon received τὰ ἐπίχειρα τῆς ἀσεβείας being executed by order of Claudius. Read the brave and high-toned DChrys. or. 32 ad Alexandrinos, where he begs their serious attention for awhile, ἐπειδὴ παίζοντες ἀεὶ διατελεῖτε καὶ οὐ προσέχοντες. καὶ παιδιᾶς μὲν καὶ ἡδονῆς καὶ γέλωτος, ὡς εἰπεῖν, οὐδέποτε ἀπορεῖτε. Yet we must not forget what the world owes to the heathen and Christian schools of Alexandria.

IV 32 PRINCEPS EQUITUM ind. *Crispinus*. Friedländer I³ 83 n. 2 disputed Heinrich's assumption that Crispinus was colleague of Fuscus as praef. praet. but I⁴ 206 and I⁵ 189 he seems to follow Borghesi. So Hirschfeld Verwaltungsgesch. I 223; 'to make of his purple dress an official uniform, as Borghesi does, is certainly a mistake, as Iuv. I 27 and Mart. VIII 48 shew that the coxcomb simply dressed in the fashion. Yet the expression *princeps equitum* and still more the summons to the imperial council, points to this rank. I cannot however regard Borghesi's hypothesis as certain; possibly Crispinus may have been the emperor's secretary. When Martial wrote bk. VII (Dec. A.D. 92 Friedländer III⁵ 432—3) Crispinus was certainly no longer *praef. praet.*, if he ever had been; the way in which Mart. recommends to him his book for the emperor, betokens rather the position of a favorite than official rank.'

,, 33 Bücheler Rhein. Mus. XXXV 392 'Crispinus praeco solebat VENDERE MUNICIPES FRACTA DE MERCE SILUROS. ex Nilo Romam advecti siluri quorum magna copia auctione venit, evidenter non recentes sunt sed salsi. horum in medicina usum Plinius libro XXXII identidem commemorat, prandentes homines esitasse σαπρὸν σίλουρον Diodorus comicus docet [Ath. 239ᵉ], in alteram cenam dilatum *putrem silurum* Iuvenalis XIV 132 non sine ambiguitate dixit, salsum tamen hunc non minus quam lacertum intellegi voluit. ad salsamenta autem Graeci Romanique fictilibus vasis, amphoris ac testis utebantur. quae si fracta erant, mala merx facta est et minimi pretii quam ad emendam vilis praeco tunicatum popellum cogeret.' Like an East end costermonger, as described by Mayhew. Ath. 224ᵉ the Roman fishmongers are for all the world like the Athenian in comedy (ibs. 224ᵉ–227ᵇ). Crispinus was a κυβιοσάκτης ταριχέμπορος, *salsamentarius* (Böttiger citing comm. on Suet. Vesp. 19). 'He bought the refuse of other men's ware, the fish of a broken parcel, tumbled and refused by other chapmen' (Holyday).

,, ,, SILUROS on salt fish Becker Gallus III³ 238. Fish in Egypt exod. 7 18. numb. 11 5. Job 40 30 with Movers III 325. Is. 19 8 and 10. Ezek. 29 4 5. Hdt. II 92 § 2 sun-dried (77 sun-dried and salted). 93 shoals; Taricheae named from τάριχος e.g. Pelusiacae (15 where Bähr cites the monumental evidence). Canopicae 113. Mendesiae and Scenicae in Steph. Byz. s. v. Fish still abound in the Nile and Lake Menzeleh and are cured for export to Syria. See DS. I 36 § 1. 52 §§ 5 6. Ath. 119ᵉ. 121ᵇ. 301ᵉ. Tame *siluri* at Bubastus Ael. n. a. XII 29. Dioscor. II 29. Plin. XXXII § 125 siluri *fluviatilis, qui et alibi quam in* Nilo *nascitur, carnes inpositae recentis sive salsae.* IX § 68. HSt. κορακῖνος. σίλουρος. τάριχος with its derivatives. Marquardt Privatleben 416—423. Plut. Ant. 29 § 2 when Cleopatra's diver, outstripping Antony's, fixed on his hook a salted fish from Pontus, the queen said 'Leave the fishing-rod, general, to us poor sovereigns of Pharos and Canopus.' Strabo 823 names the *silurus* in his catalogue of Nile fish. Ath. VII. VIII. and 116ᵉ—121ᵉ. Daremberg's Oribase I 111—159, 589—602 (esp. 127 δ

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Νειλαῖος κορακῖνος. 138 πελωρίδες and χῆμοι of Alexandria and Pharos. so 152 and 154. 159 salt κορακῖνοι came into season towards winter). cf. Ath. 309ᵃ. On fish generally Adams on Paulus Aegin. I 90 (I 157—166). The *silurus* Lucil. IV 7 M (in Varro l. l. VII 47) *occidunt, lupe, te saperdae et iura* siluri.

IV 34 INCIPE, CALLIOPE, LICET ET CONSIDERE, NON EST CANTANDUM Bücheler l. c. 'nimirum surgunt de toro sellave cantores prius quam incipiunt cantare. de hac ipsa dea Ovidius metam. v 338 surgit Calliope, *praetemptat pollice chordas, subiungit carmina nervis.* Iuvenali contrariam sententiam Propertius expressit II 10 11 *surge anima ex humili iam carmine, sumite vires, | Pierides, magni nunc erit oris opus.* in otio igitur considere et simpliciter narrare Iuvenalis volt puellas Pierides.'

„ 36 PROSIT MIHI VOS DIXISSE PUELLAS for the tone cf. Sen. ben. I 4 § 4 Chrysippus says *verendum esse ne, quia Charites Iovis filiae sunt, parum se grate gerere sacrilegium sit et* tam bellis puellis *fiat iniuria.* Tibull. II 5 121—2 *annue. sic tibi sint intonsi, Phoebe, capilli, | sic* tua perpetuo sit tibi casta soror. Bücheler l. c., adopting (unawares) the interpretation given by Lubin in 1603: *prosit mihi vos dixisse puellas*, id est referetis gratiam blandae huic voci qua dissimulavi anilitatem vestram ac severitatem rigidam...immane quantum falluntur qui Musas intellegunt virgines pudicas, nisi forte de intemptatis scriptum hoc est in lupanari Pompeiano *candida me docuit nigras odisse puellas* aut ab Ovidio in fine artis *mea turba puellae inscribant spoliis 'Naso magister erat.'* Had Grangaeus then never read *laborantes utero puellas?* I now follow Lubin, but when I followed Grang. it was on the strength of his citation (Apul. apol. 76 fin.) *virgo rursum post recens repudium* nomen *potius afferens* puellae *quam* integritatem. For *puella* of a married woman see Ov. her. I 115 (Penelope). The cock (sometime Euphorbus before Troy) assures his master that Helen was an old woman then, about of Hecuba's age (Lucian gallus 17). Menippus wonders πῶς ἐν τοσούτῳ χρόνῳ ὁ Ἀπόλλων οὐ φύει πώγωνα (id. Icarom. 28).

„ 38 CALVO NERONI Otho also (DCass. LXIV 8 § 2) assumed the name of Nero. Suet. Vitell. 11 Vitellius chose Nero as his model (*exemplar regendae rei p.*), held a funeral service in his honour in the *campus Martius*, and called for and clapt *Neroniana cantica* at a state feast. Friedländer II³ 195 = II⁵ 299 and III⁵ 436 understands 'Nero' in Mart. XI 33 of Domitian. The emperors were, or were thought to be, sensitive about personal appearance Tac. an. IV 57 (motives of the seclusion of Tiberius) *erant qui crederent in senectute corporis quoque habitum pudori fuisse: quippe illi . . .* nudus capillo vertex. Nay, even the great Caesar (Suet. 45) *circa corporis curam morosior, ut . . .* calvitii . . *deformitatem iniquissime ferret, saepe obtrectatorum iocis obnoxiam expertus. ideoque et deficientem capillum revocare a vertice adsueverat, et ex omnibus decretis sibi a senatu populoque honoribus non aliud aut recepit aut usurpavit libentius quam ius laureae coronae perpetuo gestandae.*

„ 39 INCIDIT Apul. mag. 33 *quicumque minus cogniti generis piscis* inciderit. Nägelsbach (Stilistik § 90 3 b) was therefore mistaken in supplying *eos* (he calls this 'das stärkste mir bekannte Beispiel,' and gives the construction 'rhombus incidit in sinus retis eosque implevit').

„ „ SPATIUM Plin. h. n. VII § 77 *quod sit* homini spatium *a vestigio ad verticem.* Ov. met. III 95 *dum* spatium *victor victi considerat hostis.* Sen. Phaedra 806 *et vasti* spatio *vincere corporis.*

„ 40 ANCON De-Vit onom. Pape-Benseler Eigennamen.

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IV 41 IMPLEVITQUE SINUS Aen. x 819 implevitque sinum. SINUS Plaut. Grat. Mart. Ambr. hexaëm. v § 21.

„ 42—44 VII 120 n. Theophr. in Plin. IX § 177 f. *eadem in Ponti regione adprehendi glacie piscium maxime gobiones.* Hor. s. II 5 44 Heind. Hesiod (?) in Ath. 116b *θύννων δ' ὡραίων Βυζάντιον ἔπλετο μήτηρ.* ib. 118b *τόν τε κορακῖνον ὑπὸ πολλῶν λέγεσθαι σαπέρδην καὶ εἶναι κράτιστον τὸν ἐκ τῆς Μαιώτιδος λίμνης.* Antiphanes ib.d *βυζαντίας δὲ θυννίδος | εὐφραίνετ' ὁσμαῖς.* Nikostratos or Philetairos ib.e *βυζάντιόν τε τέμαχος ἐπιβαγχεύσατω.* Kratinos ib. 119b *ταρίχους ποντικούς.* Cato (Polyb. XXXI 24 § 1) cried out against those who introduced foreign luxuries into Rome, § 2 buying *κεράμιον ταρίχων ποντικῶν* for 300 *drachmae.* Marquardt Privatleben 420—2. Daremberg's Oribase I 155, 598—9.

„ 45 Mart. XIII 91 *ad Palatinas acipensem mittite mensas. | ambrosias ornent munera rara dapes.* Plin. XXXVII § 4 (speaking of the ring of Polykrates, which was kept in the temple of Concord at Rome, *si credimus*) *at illum piscis eximia magnitudine regi* <do>*natus escae vice raptum, ut faceret ostentum, in culina domino rursus Fortunae insidiantis manu reddidit.* Antipater of Tarsus in Ath. 346d Gatis, queen of the Syrians, was so fond of fish (*ὀψοφάγος*) as to proclaim that none should eat a fish *ἄτερ Γάτιδος* (!); most by mistake call her Atergatis, and abstain from fish. Mnaseas ib. says that she ordered all fish to be brought to her; hence they still offer fish of gold and silver to the goddess. Plut. Alex. 23 § 5 the finest fish sent to Alexander, who generally distributed them among his friends.

„ 46 PONTIFICI SUMMO Plin. ep. cited on 10. after the death of the *pontifex maximus* Lepidus in 13 B.C. Augustus took the office (6 March 12) which was held by his successors, and even by the Christian emperors to Valens and Valentinian (monum. Ancyr. c. 10. Rein in Pauly. Madvig die Verfassung u. Verwaltung des röm. Staates I 540. Mommsen röm. StR. II² 69 70. 756. 758. 1052—8). It occurs as the first among the emperor's titles in inscriptions.

„ 48 see on Priscillian, a delator under Caracalla, DCass. LXXVIII 21 f. Generally see Geib Gesch. d. röm. Criminalprocesses (1842) 524 (rewards to accusers, either fixed by law, or granted for each particular case; persons forced, by the senate or emperors, to undertake accusations), 531—2 (professional informers). He cites Brencmann fata calumniatorum sub imperat. in Otto thes. iuris rom. (Utr. 1733—5) III 1653 seq. The *delator* is strictly one who comes forward as informer in the interest of the *fiscus*, i.e. who reports to the *praefectus aerarii* or another treasury official (*causam pecuniariam ad fiscum nuntiare, deferre*, whence the name) goods which legally accrue to the *fiscus* (*bona vacantia, caduca*, and those of criminals deceased or sentenced to confiscation). dig. XXXIV 9 5 § 13 *advocatum* fisci, *qui intentionem* delatoris *exequitur, in omnibus officii necessitas satis excusat.* ib. XLIX 14 (the whole title *de iure fisci*). Rein Criminalrecht 814. A popular sketch in G. Boissier l'opposition sous les Césars (Paris 1875) 170—231. Schiller's Nero 375—380, and his Gesch. d. röm. Kaiserzeit ind. *Delatoren.* Gothofr. on cod. Theod. X 10. Brisson ant. sel. ex iure civ. III 17. Compare DCass. LXVI 19 § 3 A.D. 79 Titus drove informers (*τοὺς μηνυτάς*) from the city. LXVII 1 § 3 Domitian put to death those who *ἀνθρώπους πολλοὺς συκοφαντήσειαν*, and esp. slaves who informed against their masters. § 4 once he declared in a proclamation that when an emperor does not punish *τοὺς συκοφάντας*, he himself makes them such. 13 § 3 Iuventius Celsus who conspired against Dom, and was accused, had a miraculous escape A.D. 94. § 4 he

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entreated a secret audience, adored his 'lord and god,' and declared 'I have done nothing of the kind: if I am respited, I will spare no pains, *καὶ συχνούς σοι καὶ μηνύσω καὶ ἐξελέγξω.*' Capitolin. Antonin. phil. 11 § 1 *calumniis quadruplatorum intercessit, apposita falsis* delatoribus *nota.* § 2 delationes, quibus fiscus augeretur, *contempsit.* Lamprid. Comm. 19 § 7 cries of the senate after the death of Commodus: *indices de senatu.* delatores *de senatu. servorum subornatores de senatu.* Capitolin. Pertinax 7 § 1. id. Maximin. 13 § 5. 15 § 1. Pacat. 25—29.

IV 48 ALGAE Stat. cited on 142.

,, 49 NUDO John 21 7.

,, 51 VIVARIA Mart. IV 30. X 30. Marquardt Privatleben 417. see the learned and lively C. Badham ancient and modern fish-tattle (1854) 33—48.

,, ,, VIVARIA CAESARIS XII 106 n. Caesaris armentum. on the imperial menageries see Friedländer II³ 257 = II⁵ 357. Plin. X § 193 fishes certainly hear, *utpote cum plausu congregari feros ad cibum adsuetudine in quibusdam* vivariis *spectetur, et in* piscinis Caesaris *genera piscium ad nomen venire, quosdamque singulos.*

,, 53 SI QUID PALFURIO CREDIMUS X 68 n. PALFURIO ind.

,, 54 Pliny (pan. 27) praises Trajan for giving of *his own; nihil largiatur princeps, dum nihil auferat.* Fish are *ferae naturae,* the property of the capter (Ov. met. VI 348—350 *usus communis aquarum*). inst. II 1 § 1 *naturali iure communia sunt omnium haec: aer, aqua profluens et* mare. § 2 *flumina autem omnia et portus publica sunt: ideoque* ius piscandi omnibus commune est in portu fluminibusque. ib. § 12. dig. VIII 4 13 pr. *venditor fundi Geroniani fundo Botriano, quem retinebat, legem dederat, ne contra eum piscatio thynnaria exerceatur. quamvis* mari, quod natura omnibus patet, servitus imponi privata lege non potest. XLI 1 14 pr. *nec dissimilis condicio eorum* [*litorum*] *est atque* piscium *atque ferarum, quae simul atque adprehensae sunt, sine dubio* eius, in cuius potestatem pervenerunt, dominii fiunt. XLVII 10 13 § 7. The gods, says Mart. (IV 30), punished sacrilegious intrusion on imperial privilege ver. 1—7 *Baiano procul a lacu recede,* | *piscator: fuge, ne nocens recedas.* | *sacris piscibus hae natantur undae,* | *qui norunt dominum manumque lambunt* | *illam, qua nihil est in orbe maius.* | *quid, quod nomen habent et ad magistri* | *vocem quisque sui venit citatus?* The rest on ver. 116. Gifford 'we find in Blackstone, that sturgeon and whale were anciently called royal fish with us, on account of their excellence, and, as such appropriated to the sovereign:

> Hath not strong reason mov'd the legist's minde,
> To say, the fayrest of all nature's kinde,
> The prince, by his prerogative, may clayme?

Very good, Master Marston.'

,, 55 RES FISCI Hirschfeld röm. Verwaltungsgesch. I (Berl. 1877) 1—29. Mommsen röm. StR. II² 957—984. On the all-devouring fiscus see Pacatus 26.

,, 57 IAM QUARTANAM SPERANTIBUS AEGRIS Jordan Topogr. d. St. Rom I (Berlin 1878) 118 'in spite of the ambiguity we must necessarily take *quartanam aegris* together.' To prove the possibility of such a construction some better parallel than Gell. XIX 10 § 1 pedes *tum graviter* aegrum, and Tac. h. IV 81 manum aeger (both in Georges) should be cited. Grammar and metre connect *quartanam* with *sperantibus.* Mei-

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nertz (Ztschr. f. Gymn. 1874 226) cites Plin. h. n. VII § 170 quadrini circuitus febrem numquam bruma, numquam hibernis mensibus incipere, which certainly casts doubt on the received interpretation. Yet on the other side see Cels. III 15 f. quartana neminem iugulat: *sed si ex ea facta quotidiana est, in malis aeger est.* As *quartana* and *tertiana* are used absolutely without *febris*, so τριταῖος and τεταρταῖος without πυρετός (Bos-Schäfer 425).

IV 58 DEFORMIS HIEMS Sen. lud. 2 § 1 *et* deformis hiems *gratos carpebat honores | divitis autumni.* Hor. c. II 10 15 informes hiemes.

„ 59 PROPERAT Sen. n. q. II 17 §§ 2 3 e.g. *in cubili natant pisces et sub ipsa mensa capitur qui statim transferatur in mensam. parum videtur recens mullus, nisi qui in convivae manu moritur,* Petron. 119 33 34 *Siculo scarus aequore mersus | ad mensam vivus perducitur.* Plut. qu. conv. IV 4 2 § 8 p. 668 What do men mean, when they invite one another to dine on the beach? is it not that a dinner there is most agreeable, as in truth it is? not because of the waves and pebbles . . . but because the table on the shore is supplied with an abundance of *fresh* fish (ἰχθύος ἀφθόνου καὶ νεαροῦ).

„ 60 LACUS Burn Rome and the Campagna 355.

„ 60 61 LACUS . . DIRUTA ALBA Cic. p. Mil. § 85 *vos enim iam, Albani tumuli atque luci, vos, inquam, imploro atque obtestor, vosque,* Albanorum obrutae arae, *sacrorum populi Romani sociae et aequales . . . tuque ex tuo edito monte, Latiaris sancte Iuppiter, cuius ille* lacus (plur. as here), *nemora finesque saepe omni nefario stupro et scelere maculatat.* Senators summoned to the Alban villa, instead of to the *regia*, also in Plin. cited on 10, Tac. Agr. cited on 113 (*Catullo*).

„ 61 Stat. s. IV 3 160 161 *donec* Troicus ignis *et renatae | Tarpeius pater intonabit aulae.* V 2 168—170 *si quis ab excelsis* Troianae collibus Albae, *| unde suae iuxta prospectat moenia Romae | proximus ille* deus. 3 37—39. IV 5 2 *qua prisca* Teucros Alba colit Lares, Gron. diatr. I 426—8. Liv. I 31 § 3.

„ 63 FACILI CARDINE Hor. c. I 25 3—6 *amatque | ianua limen, | quae prius multum* faciles *movebat |* cardines.

„ 64 EXCLUSI SPECTANT ADMISSA OBSONIA PATRES X 216 n. Sen. const. sap. 14 § 1. 15 § 5. cons. Marc. 10 § 1 *ampla atria et* exclusorum *clientium turba referta vestibula.* de ira III 37 § 2 *iratum vidisti amicum tuum ostiario causidici alicuius aut divitis, quod intrantem submoverat... § 3...nunc iste aliquem se putat, quod custodit litigatorum turba limen obsessum. nunc ille qui intra iacet, felix fortunatusque est et* beati hominis *iudicat* ac potentis indicium difficilem ianuam. tranq. 12 § 6 the client, who is driven out at dawn to swell the crowd, *cum multorum frustra liminibus illisus nomenculatores persalutavit, a multis* exclusus *neminem ex omnibus difficilius domi quam se convenit.* ep. 47 § 9 *stare ante limen Callisti dominum suum vidi et eum qui illi inpegerat titulum, qui inter ridicula mancipia produxerat,* aliis intrantibus excludi. Mart. I 25 5 *ante fores stantem dubitas* admittere *Famam?* IX 79. Tac. an. IV 7 pr. Freinsheim *rari per Italiam Caesaris agri,* modesta servitia. 74 and VI 8 (cited X 90 n.). Suet. Vesp. 12 f. *consuetudinem* scrutandi salutantes *manente adhuc bello civili omiserat.* 14 *trepidum eum interdicta aula sub Nerone quaerentemque, quidnam ageret aut quo abiret, quidam* ex officio admissionis *simul* expellens, *'abire Morboviam' iusserat. in hunc postea deprecantem haud ultra verba excanduit, et quidem totidem fere atque eadem.* See Marcilius there. Pauly[2] *admissio.* Friedländer[1] 119. 140. 359.

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Epiktet. IV 7 § 1 'what makes a tyrant terrible?' 'His guards,' you say, 'and their swords, and the chamberlains and those who refuse admittance' (*οἱ ἀποκλείοντες τοὺς εἰσιόντας*). ib. §§ 19—21, 23, it is shewn that these terrors are imaginary. Plin. pan. 79 f. *nulla in audiendo difficultas, nulla in respondendo mora: adeunt statim, dimittuntur statim, tandemque principis fores* exclusa *legationum turba non obsidet.* Luc. d. mort. 9 3 *καὶ ἀπέκλειον αὐτῶν τινας ἐνίοτε.* Capitolin. Maximin. 8 § 10. Plin. XXXIII § 41 *fuit et alia Claudii principatu differentia insolens eis quibus* admissionis liberae ius *dedissent imaginem principis ex auro in anulo gerendi, magna criminum occasione, quae omnia salutaris exortus Vespasiani imperatoris abolevit* aequaliter publicando *principem.* Gell. IV 1 § 1 *in vestibulo aedium Palatinarum omnium fere ordinum multitudo* opperientes salutationem Caesaris *constiterant;* when a pedant *cum arduis superciliis vocisque et vultus gravitate composita, tamquam interpres et arbiter Sibyllae oraculorum,* seized the chance of lecturing on genders and cases, and was Socratically extinguished by Favorinus. XIX 13 § 1. XX 1 § 2. DCass. LXXVII 17 A.D. 215 (under Caracalla; he speaks from personal experience) §§ 3 4 the emperor after giving us notice that he would try cases or transact some other business at daybreak, would detain us till noon, and often till evening, not even admitting us to his vestibule (*μηδὲ εἰς τὰ πρόθυρα ἐκδεχόμενος*), but letting us stand somewhere outside; and when it was late, he would decline even to salute us. Meanwhile he was engrossed with driving chariots, hunting wild beasts and drinking (*καὶ ἔπινε καὶ ἐκραιπάλα*). Meanwhile, we being present and looking on, he would mix in the bowls (*κρατῆρας*) and send round in cups wine to his soldiers on guard; and sometimes, when all this was done, he would sit in judgement. Friedländer I^8 142—6=I^5 135—141.

IV 65 ATRIDEN Friedländer I^5 516.

,, 66 PRIVATIS MAIORA FOCIS Scriver cites schol. Pers. VI 23 (*nec* rhombos *ideo libertis ponere lautus*) '*rhombus* .. genus est piscis, qui *non privatis*, sed divitum mensis inservit.'

,, 67 the other reading *saginae* would mean 'to make room (by emetics) for the treat.' cf. 138.

,, 68 TUA SERVATUM IN SAECULA Markland conj. *fercula*, which is very flat. 'for your reign.' Symm. in Grat. 12 (p. 332 Seeck) *incusant alii senectutem* servatamque in tempora *captiva canitiem.* cf. *servare vinum in vetustatem.* Plin. pan. 18 pr. 30 § 5. 36. 40 § 4. 46 § 7. 93 § 2. ep. IV 11 § 6 cited on 10. X 1 § 2 *prospera omnia, id est* digna saeculo tuo. 3A (20) § 2 *tranquillitati* saeculi tui. 12 (7) *felicitas* temporum. 23 (34) § 2 *quod alioqui et dignitas civitatis et* saeculi tui *nitor postulat.* 37 (46) § 3 *ego illud unum affirmo, et utilitatem operis et pulchritudinem* saeculo tuo *esse dignissimam.* Trajan ib. 55 (63) *invitos ad accipiendum compellere . . . non est ex iustitia* nostrorum temporum. 97 (98) § 2 Trajan forbids anonymous denunciation of Christians: *nam et pessimi exempli nec* nostri saeculi *est.* M. Aurelius in Vulc. Gallican. Avid. Cass. 2 § 1 *non* nostri temporis. 8 § 7. 12 § 9. Trajan in dig. XLVIII 22 § 1 *avaritia* superiorum temporum. paneg. 3 18 *de prosperitate* saeculi vestri. 4 18 pr. 12 20. Symm. ep. X 1 (=15=22) *hominis culpam . . , non* saeculi.

,, 69 IPSE CAPI VOLUIT Claud. fescenn. in nupt. Hon. 1 13—15 *telis iacebunt* sponte *tuis ferae* | gaudens*que* sacris *vulneribus leo* | *admittet hastam,* morte superbior. Ben Jonson The Forest II to Penshurst:

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The painted partridge lies in ev'ry field
And for thy mess is *willing to be kill'd*.
. . . . . .
Fat aged carps, that run into thy net,
And pikes, now weary their own kind to eat,
As loth the second draught or cast to stay,
Officiously at first themselves betray.
Bright eels that emulate them, and leap on land,
Before the fisher, or into his hand.

GIFFORD.

IV 69 APERTIUS more barefaced Cic. Lael. § 99 aperte *enim adulantem nemo non videt, nisi qui admodum est excors.* Plin. ep. III 9 § 2 *homo... aperte malus.* Tac. XIII 1.

,, 70 SURGEBANT CRISTAE XIII 283. Iul. Val. de gestis Alex. I 37 (after Didot's Arrian p. 41) *nam et canibus imbecillioribus mos est quanto plus defuerit virium, tanto* cristas acuere *sublimius et latratibus irritatioribus indulgere*, where nothing answers to *c. a.* in the Gr. Plin. XI § 122 (of the crest) *spectatissimum insigne gallinaceis.* X § 156 *gallinarum generositas spectatur* crista recta. Boccaccio nov. 63 4 (in Tommaseo) 'come galli trionfi, *colla cresta levata.*' see exx. of 'rizzare,' 'alzar,' 'abbassar' la cresta. So Calvin (in Littré) of Osiander, 'he thinks he has won the day; *il leve les crestes.*' cf. 'crest-fallen,' 'to bristle the crest,' 'coxcomb'; 'after that repentaunce hath *cast down our combe*' (Udal in Richardson); the proverbs 'den Kamm aufsetzen—aufblasen'; 'der Kamm ist ihm gestiegen—schwillt ihm'; 'comes swelling like a turkey-cock' (Shakespeare). CREDERE DE SE Hor. ep. I 16 19 *sed vereor ne cui* de te *plus quam tibi* credas. translated by Ben Jonson Seianus I 2 (Arruntius *loq.*) 'O what is it proud slime will not believe Of his own worth, to hear it equal praised Thus with the gods!'

,, 71 ind. s. v. *deus.* 96 n. Mommsen röm. Gesch. v[1] c. 11 (Judaea and the Jews) shews how the Jewish monotheism continually revolted from worshipping 'the beast's image' (the emperor's likeness), how hatred of this idolatry is the soul of the apocalypse, and how the proscription of Christians was a standing institution in the empire, like that of robbers, though orders from head quarters might intensify or relax its severity. See his StR. II[2] 732—7, where he commends Caesar's self-deification. revue de philologie III 33—63. Obbar on Hor. ep. I 19 43 pp. 523—4. Marquardt StV. III 89, 199, 443—455. Boissier la religion Romaine I 117—208. Friedländer III[5] 511—516. Eckhel VIII 482. 508. Hertzberg Gesch. Griechenlands unter d. Römern collects the monuments of this worship which the Greeks, *adulandi gens prudentissima*, have left behind them I 519 520 (Caesar, Octavia, Augustus), II 9—19 (Augustus, Octavia, Livia, Iulia, Tiberius, Drusus, Germanicus), 35 (Caligula), 41—43 (Antonia, Claudius, Messalina, Agrippina), 146 (the Flavian family), 147 (Nerva), 151 (Trajan), 328 333—4 337 (cf. III 559) (Hadrian), 366 (Antoninus), 369 (M. Aurelius and L. Verus), 413 (Commodus). CIG 4483 (Alexander Severus). Sen. cons. Marc. 15 § 2 Augustus bore the deaths of his children and grandchildren without complaint: *tam fortiter* (so Madvig advers. II 353) *quam cuius iam res agebatur cuiusque maxime intererat de* dis *neminem queri.* ben. III 26 (cf. sat. X 64 n.) intended charge of sacrilege under Tiberius. Servilia, daughter of Soranus, says (Tac. XVI 31 f.) *nulla mihi principis mentio nisi inter* numina *fuit.* Hor. c. III 5 2. IV 5 32. Mart. I 6 6. IV 1. 8 12. VI 83 5. VII 56 4. IX 20. 28 10. 91. 93. spect. 17 4. cet. Suet. Vit. 2 L. Vitellius, the emperor's father, *miri in adulando ingenii*

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primus C. Caesarem adorare ut deum *instituit.* Domitian (Plin. pan. 33) collected charges of treason in the amphitheatre *ac se despici ac contemni, nisi etiam gladiatores eius veneraremur, sibi male dici in illis, suam* divinitatem, *suum* numen *violari interpretabatur, cumque se* idem quod deos, *idem gladiatores quod se putabat.* Pliny himself does not escape the taint of blasphemous flattery 40 *in praeteritum subvenire ne di quidem possunt: tu tamen subvenisti.* Stat. s. III 4 18 Iuppiter *Ausonius pariter Romanaque* Iuno. IV 1 17—43. 2 46—60. 3 124—140. 4 57 58. V pr. *latus omne* divinae *domus semper demereri pro mea mediocritate conitor. nam qui bona fide* deos *colit, amat et sacerdotes.* 1 14, 37—42. 2 170. IV 3 128—9 (the Sibyl says of Domitian) *en! hic est* deus, *hunc iubet beatis | pro se Iuppiter imperare terris.* cf. Wilmanns inscr. 143 45 *nam quom te, Caesar, tem*<pus iam> *exposcet deum, | caeloque repetes sed*<em qua> *mundum reges.* Philostr. Ap. VIII 4 the accuser bid Ap. look at the *god of all mankind* (*εἰς τὸν ἁπάντων ἀνθρώπων θεόν*), i.e. Domitian. Scribon. praef. (Patav. 1655) p. 5 f. thanks C. Iulius Callistus for presenting his Latin medical writings deo nostro Caesari, i.e. Claudius. p. 6 pr. divinis *manibus laudando consecrasti.* Pausanias VIII 2 § 4 believes that men of old, pious and just, messmates of the gods, Herakles, Aristaeos, Amphiaraos, Kastor and Polydeukes, were deified for their virtue. He can accept also (§ 5) the judgements on Lykaon and Niobe with certain modest reserves (§§ 6 7). 'But in my day (§ 5), when wickedness has invaded the whole earth, *οὔτε θεὸς ἐγίνετο οὐδεὶς ἔτι ἐξ ἀνθρώπου, πλὴν ὅσον λόγῳ καὶ κολακείᾳ πιθὸς τὸ ὑπερέχον, καὶ ἀδίκοις τὸ μήνιμα τὸ ἐκ τῶν θεῶν ὀψέ τε καὶ ἀπελθοῦσιν ἐνθένδε ἀπόκειται.*' Quintil. III 7 § 9 there are gods, so born; others have earned immortality by virtue; *quod pietas principis nostri praesentium quoque temporum decus fecit.* See Palairet on John 10 34; Ios. ant. XIX 5 § 2 fin. (Claudius denounces the 'madness' of Caligula, who humbled the Jews for refusing to transgress their religion and *to call him god*); 8 § 2 Agrippa punished by heaven for suffering himself to be called god (cf. Acts 12 22 23); Keim Rom u. d. Christenthum (Berlin 1881) 73—81, 226—8, Preller-Jordan röm. Myth. II^3 425—453, esp. Westcott the epistles of St John (1883) essay I 'the two empires: the church and the world' 237—265 and the great Selden titles of honour I 4 3. lexx. under *aeternitas, aeternus, caelestis, consecratio, deus, divalis, divinitas, divinus, impietas* (Reimar on DCass. LVII 9, LXVIII 13 f. 14 pr. LXXIV 4 pr. and ind. *deus*), *-ius, pietas, -ius, sacer,* cet. ind. inscr. *devotus.* HSt. and Sophocles *αἰώνιος, -ότης, θεός, θεῖος, -ότης, σάκρος* cet. Tillemont empereurs II III ind. *idolatrie.* Höck röm. Gesch. I (1) 189, (3) 213, 234—251. Friedländer I^3 95. Christian poets, as Corippus keep up the tradition, and 'Byzantinism' is proverbial. The courtiers of our Tudors and Stuarts, Bossuet and other preachers under Louis XIV, come little short of heathen precedents. We have some relics in our modern language: 'her most *sacred* majesty'; my college, by a *renaissance* affectation, is styled 'coll. *divi* Iohannis.' Evidence relating to the adoration of later lords of Rome is collected in Jo. Gerhard confessio catholica (Frankf. 1679) 599 seq.: Parker Soc. ind. 'pope,' and the writings of Old Catholics. The sycophancy, mother of these blasphemies, still lives under other unconscious forms, in many philosophical and political factions. I have not had access to Jo. Filesac de idololatria politica et cultu principis legitimo Par. 1615. To gain a first-hand view of the subject in brief read Ov. trist. and Pont. (e.g. I 1 77. 2 71—4, 97, 105, 118. 4 44, 55—6. 5 70. 6 26, 44—8. II 1 47—8. 2 41—2, 48 *aeterni,* 69 *pulvinaria,* 84 *divus Iulius,* 108—9, 123—4. 3 68. 5 53—4. 8 1—16, 25—38, 51—2,

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56—76. III 1 97—100, 118, 135, 145—50, 161—6. 3 68 Cupid swears by Venus *Caesareumque caput.* 6 16. IV 4 33—4. 5 25—6. 6 10, 17—20. 8 3 4, 21—32, 63—4, 89 90. 9 52, 105—16. 11 3. 12 39. 13 23—6, 47. 15 23. cf. a. a. I 203—4). Curt. VIII 5 esp. the speech of Callisthenes. Plut. vit. Rom. 27 28 esp. 28 § 18 'we must not therefore, contrary to nature, send the bodies too of good men to heaven; but we must really believe that, according to their divine nature and law, their virtue and their souls are translated out of men into heroes, out of heroes into demi-gods, out of demi-gods, after passing, as in the rite of initiation, through a final cleansing and sanctification, and so freeing themselves from all that pertains to mortality and sense, are thus, *not by public law of a state* (*οὐ νόμῳ πόλεως*), but really and according to right reason, elevated into gods, admitted thus to the greatest and most blessed perfection.' For the Jewish feeling see Philo leg. ad Gai. (partly cited) e.g. 8. 16. 20. 22. 23. 25. 30. 34 35. 39. 42—46. Even Quintilian says IV pr. § 2 Domitian Augustus having intrusted to me the charge of his sister's grandsons, *non satis honorem iudiciorum* caelestium *intellegam, nisi ex hoc oneris quoque magnitudinem metiar.* § 3 *quis enim mihi .. aut mores excolendi sit modus, ut eos non inmerito probaverit sanctissimus censor* (ver. 12 n.)? § 5 *mihi quoque profecto poterit ignosci, si ... nunc omnes in auxilium deos* ipsumque in primis, quo neque praesentius aliud nec studiis magis propitium numen est, invocem. Lamprid. Heliog. 8 § 7 *nec Romanas tantum exstinguere voluit religiones, sed per orbem terrae, unum studens, ut Heliogabalus* deus *ubique coleretur.* Ruhnken on Vell. II 82 § 4. DChrys. or. 45 pr. (II 201 R) boasts of his constancy in exile *ἐχθρὸν ἀνεχόμενος ... τὸν ἰσχυρότατον καὶ βαρύτατον καὶ δεσπότην ὀνομαζόμενον καὶ θεὸν παρὰ πᾶσιν Ἕλλησι καὶ βαρβάροις, τὸ δ' ἀληθὲς ὄντα δαίμονα πονηρόν, καὶ ταῦτα οὐ θωπεύων αὐτὸν οὐδὲ τὴν ἔχθραν παραιτούμενος.*

IV 71 DIS AEQUA POTESTAS *ἰσόθεος.* III 74 n. V 132—3 *si quis deus aut* similis dis | *et melior fatis donaret homuncio.* Sen. const. sap. 6 § 8 *excelsa inexpugnabilia* dis aequa. brev. vit. 17 § 6 dis aequos *honores.* Plin. XXIII § 38 *Asclepiades utilitatem vini* aequari vix deorum potentia *posse pronuntiavit.* Isocr. ad Nicocl. § 5 p. 15d looking to their honours and riches and powers, *ἰσοθέους ἅπαντες νομίζουσι τοὺς ἐν ταῖς μοναρχίαις ὄντας.* Wetstein on evang. Io. 5 18. 2 Macc. 9 12 *μὴ θνητὸν ὄντα ἰσόθεα φρονεῖν,* where Fritzsche unaccountably prefers the v. l. *ὑπερήφανα.* Ov. Pont. II 2 92 ducis *ore* deos aequiperante *frui.* Philo leg. ad Gai. 22 (II 567 f.) *πᾶσα ἡ οἰκουμένη τὰς ἰσολυμπίους αὐτῷ* [to Augustus] *τιμὰς ἐψηφίσατο.* Luc. VII 458—60 *bella* pares superis *facient civilia* divos: | *fulminibus manes radiisque ornabit et astris* | *inque deum templis iurabit Roma per umbras.*

„ „ POTESTAS X 100 n.

„ 72 PATINAE Marquardt Privatleben 635—6. Krause Angeiologie (1844). VOCANTUR Pliny (cited on 10) the pontiffs summoned to the *arx Albana.*

„ 73 CONSILIUM Mommsen StR. II² 866 n. 3 (where he assumes that Crispinus was *praef. praet.*) compares Capitolin. Antonin. phil. 22 § 3. Lamprid. Alex. Sev. 16 § 3. ODERAT 154 n.

„ 74 MAGNAE ind. *magnus.*

„ 75 PALLOR Tac. Agr. 45 *praecipua sub Domitiano miseriarum pars erat videre et aspici, cum suspiria nostra subscriberentur, cum denotandis tot hominum* palloribus *sufficeret saevus ille vultus et rubor, quo se contra pudorem muniebat.*

„ „ AMICITIAE 88. on the *amici Caesaris* see Friedländer I⁵ 117—

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130, who gives a list from Augustus to Elagabalus 179—194. Mommsen StR. II² 787, 806. The dangers of the position Epikt. IV 1 §§ 43—50. Tac. h. IV 8 *nec minus sibi anxiam talem* [i.e. Neronis] *amicitiam quam aliis exilium.* an. III 30 f. VI 9. 29. Suet. Tib. 55. Cal. 26. DCass. LXVII 2 Domitian's treatment of the friends of Vespasian and Titus. LXVIII 15 §§ 4 6. LXXII 4 § 1 cl. Lampr. Comm. 3 § 1. The fall of Seianus. Friedländer I³ 136—7.

IV 77 PEGASUS ind. Roby introd. to Justinian's digest (Cambridge 1884) cli. Borghesi oeuvres V 517—520. IX 269—272.

,, ,, ATTONITAE 146 refers to the Terror under Domitian, not (as C. de Valois thinks) to the alarm caused by Antonius (147 n.).

,, ,, VILICUS Lampr. Al. Sev. 15 § 3 saying of Al. *malum populi* vilicum *esse imperatorem, qui ex visceribus provincialium homines non necessarios nec rei p. utiles pasceret.* Grangaeus cites priap. 82 1 vilicus *aerari quondam.* Borghesi oeuvres III 330, V 517—520 cites Lydus de mag. II 19 (cl. I 49) Domitian made twelve prefects for one, one for each division of the city. This evidence stands alone, but Borghesi appeals to the plur. here praefecti, quorum *optimus*)(the sing. *vilicus.* He denies that the *abolla* is a philosopher's mantle; if P. had been a Stoic, the fact would have been recorded; besides the Stoics and their costume were proscribed (Philostr. Apoll. VII 4 § 2). *Abolla* = chlamys, which the pretorian prefect Crispinus might wear (Mart. VIII 48 1); why not then the praef. urb.? Comparing Lamprid. Alex. Sev. 33 § 1 (appointment of 14 consulars as *curatores urbis*, one for each region, to sit as assessors to the praef. urb.), Borghesi conjectures that Domitian may have lessened the power of the prefects in some similar way; the city cohorts remained under the next praef. urb. Rutilius Gallicus (Stat. s. I 4 9). Mommsen takes no notice of the statement of Lydus.

,, 78 ANNE VII 199.

,, 79 INTERPRES LEGUM VI 544 interpres legum *Solymarum.* Cic. Cluent. § 146 legum interpretes *iudices.*

,, ,, QUAMQUAM ind.

,, 80 81 INERMI IUSTITIA on coins Themis appears with helmet and shield, like Athene. Heinrich cites cod. IX 9 31 *iubemus . . . armari iura gladio ultore.* Chrysippus made Iustitia so pitiless that *delicatiores quidam disciplinarum philosophi* saw in her the image of Saevitia (Gell. XIV 4). Δίκης ὄμμα occurs earlier and more frequently than Δίκης μάχαιρα (Theod. Prodr. and Nonnos in Pape-Benseler). On the chest of Kypselos she appears throttling Ἀδικία with the one hand, and smiting her with a staff in the other (Paus. V 18 § 2).

,, 81 CRISPI Schmidt Denkfreiheit 348—9. Bücheler still reads Albius Crispus in Frontin. aq. II § 102. CRISPI IUCUNDA SENECTUS a jest recorded DCass. LXV 2 § 2 Vitellius by his gluttony ruined the health of the guests who felt bound to keep him in countenance, οἵ γε συνδειπνοῦντες αὐτῷ πάντες κακῶς ἀπήλλασσον, he himself relieving himself by emetics. § 3 Vibius Crispus, having been forced by illness to absent himself from the imperial table, said, 'if I had not been ill, I must assuredly have died.' The jest about Domitian and the flies (Suet. cited 82) also in DCass. LXVI 9 § 5. Quintil. V 13 § 48 some pleaders anticipate their adversary's arguments; *quod factum* venuste *nostris temporibus elusit* Vibius Crispus, *vir ingenii* iucundi *et elegantis: 'ego vero' inquit 'ista non dico: quid enim attinet illa bis dici?'* X 1 § 118 *erant clara et nuper ingenia.* § 119 *nam . . . . et* Vibius Crispus *compositus et* iucundus *et delectationi natus, privatis tamen causis quam publicis melior.*

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XII 10 § 11 iucunditatem Crispi. The schol. confounds Vibius (sometime procons. Africae Plin. XIX praef. § 4) with Passienus Crispus, as Lipsius shewed.

IV 81 CRISPI SENECTUS Amm. XXX 8 § 6 *ut* Isocratis *memorat* pulchritudo.

„ 83 POPULOS REGENTI Aen. VIII 325 *placida* populos *in pace* regebat. GRANG.

„ 84 PESTE Ter. ad. 189. Lampr. Al. Sev. 41 § 3 pestis *illa.* id. Heliog. 10 § 1 *sed milites* pestem *illam imperatoris velari nomine pati nequierunt.* cf. id. Comm. 20 § 5 *cum primum illud* malum *in re publica incubuit.* Pacat. 24 *ex omnibus terris, quas illa* pestis *insederat.* Holtze synt. prisc. scr. lat. I 6.

„ 87 NIMBOSO VERE the weather a safe topic Sen. ep. 23 § 1 *putas me tibi scripturum, quam humane nobiscum hiems egerit, quae et remissa fuit et brevis, quam malignum ver sit, quam praeposterum frigus, et alias ineptias verba quaerentium?* 67 § 1 *ut a communibus initium faciam, ver aperire se coepit* cet. Compare with these lines Ios. ant. XVI 8 §§ 2 5, on Herod's distrust of his friends. Hor. s. II 6 43—46 Maecenas chose me as a friend whom he might take in his coach on a journey *et cui* [vellet] *concredere nugas | hoc genus 'hora quota est? Thraex est Gallina Syro par?* matutina parum cautos iam frigora mordent': | *et quae rimosa bene deponuntur in aure.*

„ 88 FATUM PENDEBAT Plin. XXIX § 21 *rapaces...nundinas* pendentibus fatis. AMICI 75 n.

„ 89 90 CONTRA TORRENTEM SO (Hand II 117) *c. aquas, ardua, scalas, ventum.* cf. Lucr. VI 725 *adversis fluctibus.* Aen. VIII 58 *adversum remis superes subvectus ut amnem*)(*secundo torrente.* Many like proverbs in Wander deutsches Sprichwörter-Lexikon IV 922 n. 16.

„ 90 91 CIVIS QUI LIBERA POSSET VERBA ANIMI PROFERRE I 152 n. 153 n. V 127 n. Aesch. Pers. 591—3 οὐδ' ἔτι γλῶσσα βροτοῖσιν | ἐν φυλακαῖς· λέλυται γὰρ | λαὸς ἐλεύθερα βάζειν. Eur. Ph. 390 Iokasta τί φυγάσιν τὸ δυσχερές; 391 Polyneikes ἐν μὲν μέγιστον, οὐκ ἔχει παρρησίαν. 392 Iok. δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ. Ion 671—2 ἐκ τῶν 'Αθηνῶν μ' ἡ τεκοῦσ' εἴη γυνὴ | ὧς μοι γένηται μητρόθεν παρρησία. In Greece, esp. in Athens, ἰσηγορία and παρρησία were inseparable from free citizenship (DS. I 78 § 2 ἀτιμία)(παρρησία. Dem. c. Steph. I § 79). See HSt. and ind. Hermann-Bähr Gr. Staats-Alterth.[5] παρρησία. Aristot. Eth. N. IV 8 p. 1124 b 29 character of the magnanimous μέλειν τῆς ἀληθείας μᾶλλον ἢ τῆς δόξης, καὶ λέγειν καὶ πράττειν φανερῶς· παρρησιαστὴς γὰρ διὰ τὸ καταφρονεῖν. διὸ καὶ ἀληθευτικός. Under tyrants flattery assumed the mask of bluntness (Tac. an. III 70). Tac. Agr. 42 to the same effect as Iuv. *Domitiani vero natura praeceps in iram et, quo obscurior, eo inrevocabilior, moderatione tamen prudentiaque Agricolae leniebatur, quia non contumacia neque inani iactatione libertatis famam fatumque provocabat. sciant, quibus moris est illicita mirari, posse etiam sub malis principibus magnos viros esse, obsequiumque ac modestiam, si industria ac vigor adsint, eo laudis excedere, quo plerique* per abrupta <enisi> *in nullum rei publicae usum* ambitiosa morte *inclaruerunt.* On the freedom of speech under Nerva, Trajan, M. Aurelius see Gataker on Antonin. I 14. Tac. Agr. 3 *sed quamquam primo statim beatissimi saeculi ortu Nerva Caesar res olim dissociabiles miscuerit, principatum ac* libertatem. Nerva's accession (18 Sept. 96) was celebrated by the dedication of a temple on the Capitol *libertati restitutae* (CIL VI 1 472).

„ 91 VITAM INPENDERE VERO to be a martyr to the truth Tac. XII 65

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(Narcissus *loq.*) *ita de se meritum Caesarem, ut* vitam *usui eius* inpenderet. Sen. ep. 9 § 10 n. Herc. Oet. 1172—3 inpendo, *ei mihi,* | *in nulla* vitam *facta.* Med. 663 (of Alcestis) *uxor* inpendens animam *marito.*

IV 93 TUTUS IN AULA Luc. x 54 55 *obside quo pacis Pellaea* tutus in aula | *Caesar erat.*

„ 95 QUEM MORS MANERET Prop. II (III) 28 58 *longius aut propius* mors *sua* quemque manet.

„ 96 DOMINI see ind. Christoph Schoener über die Titulaturen der röm. Kaiser (acta semin. philolog. Erlang. II, 1881). Mommsen StR. II² 737—740. Septimius Severus (and his wife Iulia Domna) first has the title in inscriptions and coins Cohen III 333 sq. Boissieu inscr. de Lyon 59 60.

„ „ FESTINATA many exx. of passive esp. from Tac. in Mühlmann, e.g. Luc. v 659 660 *licet ingentes abruperit actus* | festinata dies fatis. Mart. VII 40 7 *sed* festinatis *raptum tibi credidit* annis.

„ „ OLIM Sen. ep. 68 § 12. n. q. III 30 § 1. IV pr. § 17. Phoen. 146. Stat. Th. x 362.

„ 97 PRODIGIO PAR EST IN NOBILITATE SENECTUS Tac. an. VI 10 A.D. 34 *L. Piso pontifex,* rarum in tanta claritudine, fato obiit. XIII 30 A.D. 56 two of these 'prodigies' in one year: Caninius Rebilus, an aged and wealthy lawyer committed suicide and L. Volusius died *cui tres et nonaginta anni spatium vivendi praecipuaeque opes bonis artibus inoffensa tot imperatorum malitia fuerunt.* XVI 7 A.D. 65 C. Cassius and Silanus exiled, *nullo crimine, nisi quod Cassius opibus vetustis et gravitate morum, Silanus* claritudine generis *et modesta iuventa praecellebant.* In a pestilence in the same year ib. 13 *equitum senatorumque interitus, quamvis promiscui, minus flebiles erant, tamquam communi mortalitate saevitiam principis praevenirent.* ib. 16. 17 pr. 23 f. Barea Soranus condemned when Tiridates was expected in Rome: Nero chose this time perhaps *ut magnitudinem imperatoriam caede insignium virorum quasi regio facinore ostentaret.* Suet. Nero 37 Nero threatened to exterminate the senate. Plin. pan. 69 f. *tandem ergo nobilitas non obscuratur, sed inlustratur a principe: tandem illos ingentium virorum nepotes, illos posteros libertatis nec terret Caesar nec pavet.* Tarquin's canon (Liv. I 54 §§ 6—8) 'smite the tallest poppies,' classical in the schools of tyranny: Aristot. pol. V 11 (1313 a 39) *ἔστι δὲ τά τε πάλαι λεχθέντα πρὸς σωτηρίαν, ὡς οἷόν τε, τῆς τυραννίδος, τὸ τοὺς ὑπερέχοντας κολούειν καὶ τοὺς φρονηματίας ἀναιρεῖν.* Hdn. I 8 § 9 (advice of Perennis to Commodus) *ἐκκόπτειν γὰρ καὶ κολούειν αὐτῷ συνεβούλευε τοὺς ὑπερέχοντας.* DCass. LXIII 15 § 1 of Nero: 'he hated the senate so exceedingly as to be delighted beyond measure with a saying of Vatinius (v 46 n.), *μισῶ σε, Καῖσαρ, ὅτι συγκλητικὸς εἶ,* for I will use his very words.'

„ „ EST IN NOBILITATE *cum* Iahn proposuit Pithoeano post *est* rasuram ostendente, in qua corrector supplevit *in.* secuti sunt editores omnes, attamen ut presse adnotavi voci *cum* spatium rasurae vix duabus litterulis sufficiens non convenit. fortasse scriptum erat *inobilitate* et propterea correctura facta. verum de mendi ratione quomodocumque statuis *in nobilitate* serves oportet. BEER. I have always read *in.*

„ 99 URSOS see ind. Sen. de ira III 43 § 2. ep. 7 § 4. Solin. 26 3 seq. DCass. LIX 7 § 3. 13 § 8. LX 7 § 3. 23 § 5. LXXVIII 21 § 4. Hor. a. p. 472. Calpurn. VII 65. Apul. met. IV 13—21. Iul. ep. 35 p. 409ᵇ.

„ 103 BARBATO Becker's Gallus III³ 172.

„ „ INPONERE REGI Mühlmann col. 379. Sen. rh. contr. 19 § 10 (p. 333 15. K) *mullis compositio belle sonantis sententiae* inposuit. Sen.

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ep. 25 § 3 *aliis haec intermissio eius* inposuit: mihi verba non dat. 115 § 9 *miramur parietes tenui marmore inductos, cum sciamus, quale sit quod absconditur* oculis nostris inponimus, *et cum auro tecta perfudimus, quid aliud quam* mendacio *gaudemus?* Plin. ep. III 15 § 3 n.

IV 105 RUBRIUS ind.

„ 106 INPROBIOR Sen. ep. 12 § 6 *nemo tam senex est, ut* inprobe *unum diem speret.* 94 § 26 *scis* inprobum *esse, qui ab uxore pudicitiam exigit, ipse alienarum corruptor uxorum. improbus* in the old version of Hermas vis. III 3 § 2 f. (p. 17 2 Hilg. 1873) = *ἀναιδής.* ib. 7 § 5 (p. 22 17) = *ἀναιδευσάμενος* (both omitted in the version given in Gebhardt-Harnack).

„ „ SATURAM SCRIBENTE CINAEDO cf. Nero's lampoons Tac. XV 49 f. *Quintianus mollitia corporis infamis et* a Nerone probroso carmine diffamatus *contumelias ultum ibat.* Suet. Dom. 1. Macedo the philosopher (Gell. XIII 8 § 5) used to say, nothing was more intolerable, *quam quod homines ignavi ac desides, operti barba et pallio, mores et emolumenta philosophiae in linguae verborumque artes converterent et* vitia facundissime accusarent, intercutibus ipsi vitiis madentes. Minuc. Fel. 38 § 5 *philosophorum supercilia contemnimus, quos corruptores et adulteros novimus...et* semper adversus sua vitia facundos. Tert. apol. 39 *lenones philosophus et censor.* Iuv. is conscious of the true function of the satirist Namatian. I 603—6 *huius vulnificis* satura *ludente Camenis | nec Turnus potior nec* Iuvenalis *erit. | restituit veterem censoria lima pudorem; | dumque malos carpit, praecipit esse bonos.*

„ 107 MONTANI see ind.

„ 108 MATUTINO cf. I 49. Gifford 'XI 204—8 indeed Iuv. tells his friend Persicus that he may go into the bath before noon, without being ashamed. But Persicus was an old man, and the concession was professedly meant as an extraordinary indulgence to him.'

„ 109 FUNERA on this use of perfumes see ind. s. v. *funus.* Enn. an. 156 V *Turcuini corpus bona femina lavit et* unxit. Prop. IV (V) 7 32. Plin. VII § 186. XIII § 3. Plut. Sull. 38 § 2. At Priscilla's funeral (Stat. s. v 1 210—4) *omne illic stipatum examine longo | ver Arabum Cilicumque fluit floresque Sabaei | Indorumque arsura seges praereptaque templis | tura, Palaestinis simul Hebraeique liquores | Coryciaeque comae Cinyreaque germina.* II 1 160—5. 6 86—89. Minuc. 12 § 6 reservatis unguenta funeribus. Apul. mag. 32 *ut si tus et casiam et myrrham ceterosque id genus odores* funeri *tantum emptos arbitreris.* Tibull. III 2 23 24. anth. Pal. XI 8 10. Luc. Charon 22. Plin. ep. V 16 § 7. Mart. XI 54. Wetst. on Matt. 26 8. Silvestri here.

„ 110 POMPEIUS ind. IUGULOS APERIRE SUSURRO IX 98 *fuste* aperire *caput.* Amm. XVI 8 § 12 *proximorum fauces* aperuit *primus omnium Constantinus.* So in Cels. and Scrib. *ap. cutem, pustulas, strumas, vomicas.*

„ „ SUSURRO from the time of Pindar *ψίθυρος* and its derivatives (see HSt.) have a bad connotation. Wetstein on Rom. 1 30. Thales in Orelli op. gr. sent. I 150 *ψίθυρον ἄνδρα ἔκβαλε σῆς οἰκίας.*

„ 111 112 Daci identified with Getae by Strabo VII 3 §§ 10 13. On the Dacian war Dierauer in Büdinger Untersuchungen zur röm. Kaisergesch. (1868) I 63—112. Schiller röm. Kaiserzeit I 529 530. Mommsen röm. Gesch. v^1 c. 6. DCass. LXVII 6. 7. 9 § 6. Statius brooding over his panegyric on Domitian's wars Th. I 17—22 *quando Itala nondum | signa nec Arctoos ausim spirare triumphos | bisque iugo Rhenum* (below 147 n.), *bis adactum legibus* Histrum | et coniurato deiectos vertice Dacos | *aut defensa prius vix pubescentibus annis | bella Iovis.*

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IV 112 MEDITATUS PROELIA Aen. x 455 meditantem *in* proelia *taurum* (so Sil. XVII 438; but as Iuv. v 315, XII 711 *med. pugnas*, which occurs also Tac. XIV 20).

„ 113 VEIENTO ind. Mommsen in Keil Plin. ep. p. 410. Borghesi oeuvres v 530—1.

„ 114 QUI NUMQUAM VISAE FLAGRABAT AMORE PUELLAE anth. Lat. 357 R =511 (p. l. m. IV 417) Baehrens 'in caecum, qui pulchras mulieres tactu noscebat.' Ath. 574ᵉ τῆς 'Αβυδηνῆς ἐξ ἀκοῆς ἐρασθείς. cf. 575ᵃ⁻ᶠ passion for one seen in a dream. Cic. Hor. Quintil. have *flagrare amore*.

„ 115 MONSTRUM Aen. III 658 monstrum *horrendum informe ingens*, cui lumen ademptum.

„ 116 CAECUS ADULATOR DIRUSQUE A PONTE SATELLES Mart. IV 30 one who dared impiously to fish in Domitian's preserves, 10—14 *raptis luminibus repente* caecus | *captum non potuit videre piscem*, | *et nunc sacrilegos perosus hamos* | *Baianos sedet ad lacus* rogator. Hier. ep. 66 5 *ille* caecus *extendens manum et saepe ubi nemo est clamitans, heres Paulinae, coheres Pammachii est.* schol. 'de numero mendicorum,' Adrien de Valois 'quasi mendicus inter proceres et amicos imperatoris Domitiani esse posset, ut Iuv. dixit, aut quasi mendicus, aut tum aut antea in ponte stipem petens, recte dici posset dignus qui mendicaret ad clivum Aricinum vel in clivo Aricino. Catullus hic erat senator Romanus.' After citing Plin. ep. IV 22 and AV. epit. 12 § 5 (who both couple Veiento and Catullus as base informers, as Iuv. does), he adds: 'et Iuv. quidem *Catullum mortiferum, caecum adulatorem ac dirum* nuncupavit. addidit etiam, nisi nobilitas et opes hominis obstitissent, propter crudelitatem et malitiam suam dignum fuisse qui *caecus* inter caecos egentesque in ponte aut in clivo Aricino mendicaret.....ego igitur Iuvenali duas litterulas *c* et *s* quae iam ante aliquot saecula atque ante aetatem veteris interpretis ablatae ei sunt, restituendas, ac poetam nostrum sic emendandum arbitror *dirusque* AC SPONTE *satelles*'; cl. Plin. ep. III 7 § 3 *laeserat famam suam sub Nerone, credebatur* sponte *accusasse*. For *satelles* absolute he cites Claud. in Ruf. II 387—8, where the loyal soldiery refuse to rebel with Rufinus, *patiarne audire* satelles, | *qui leges aliis libertatemque reduxi?* Markland ms. '*dirusque a ponte satelles* non intellego.' Meinertz (Zeitschr. f. Gymn. 1874 226) O. Jahn in his lectures, suspecting a considerable corruption here, despaired of a solution. If ver. 116 stood alone, though Catullus was not in fact raised from the beggar's stand at the bridge, yet Iuv. might (by the common use of metaphor for simile) call him 'an ill-omened catchpoll (or pursuivant) from the bridge,' i.e. one whose blindness and whole air recalled the unsightly throng gathered there. But having used *a ponte* thus, the poet could hardly add ver. 117, only fit 'to dog the traveller's heels, and whine for alms to the descending wheels'; 'a beggar, only fit to beg,' is all too flat. Roth's interpretation deserves consideration. He supposes that Catullus had been a companion of Nero's drunken freaks (III 278 n. esp. Tac. XIII 47 pons *Mulvius in eo tempore celebris nocturnis inlecebris erat; ventitabatque illuc Nero, quo solutius urbem extra lasciviret* cet.). 'Catullus fuit ex illis Neronis satellitibus, vel tribunis, vel militibus, per quos vulnera obviis inferebantur et alia nefanda patrabantur, eoque dignus fuit, qui *dirus* adpellaretur: *a ponte* autem, quod commeans in pontem Mulvium Nero eo comite utebatur: *dignus* cet. ne hoc quidem de priori Catulli mendicitate dictum puto, sed de impudentia hominis atque oris habitu.'

„ 117 ARICINOS Cato origg. II 21 Jordan *lucum Dianium in nemore* Aricino *Egerius Laevius Tusculanus dedicavit dictator Latinus*. In 1856

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P. Rosa discovered the foundations of the great temple of Diana below the modern Nemi in the so-called Giardino by the lake (ann. d. arch. inst. 1856 II 5 sq. inscriptions from Nemi in Hermes VI 6—12). Sil. IV 367.

IV 118 IACTARET BASIA Otho A.D. 69 (DCass. LXIV 8 § 1) spoke the senate fair *καὶ τῇ ὑποκρίσει τοῦ σχήματος ἐμετρίαζε, φιλήματά τε ὡς ἑκάστοις διὰ τῶν δακτύλων ἔπεμπε.*

„ 120 121 IN LAEVUM CONVERSUS; AT ILLI DEXTRA IACEBAT BELUA dig. III 1 1 § 5 *dum caecum utrisque luminibus orbatum praetor repellit: videlicet quod insignia magistratus videre et revereri non possit. refert etiam Labeo* Publilium caecum *Asprenatis Noni patrem* aversa sella a Bruto destitutum, *cum vellet postulare. quamvis autem caecus pro alio postulare non possit, tamen et senatorium ordinem retinet et iudicandi officio fungitur.* RIGAULT.

„ 122 PEGMA Gesner s. v. Claud. Mallii Theod. cons. 320—5.

„ „ VELARIA Hirschfeld (röm. Verwaltungsgesch. I 198) wrongly refers to this word the masc. (see De-Vit *velarius*) Henzen 6370 *praepositus* velaris *castrensibus* (infr. 135 n.). Gruter 599 7 *praepositus* velariorum. Georges correctly cites Amm. XIV 6 § 25 some of the populace spend the night in wine-shops, *nonnulli* velariis *umbraculorum theatralium latent, quae Campanam imitatus lasciviam Catulus in aedilitate sua suspendit omnium primus.* schol. Pers. V 126 uses the word for a towel (mistaking the meaning of *strigilis*) *strigiles dicuntur illa* velaria, *unde athletae post laborem terguntur.* Heinrich cites onom. Vulc. *ὀθόνια velaria* and (from Salmas. ep. p. 200) the late Gr. *τὰ βηλάρια*; also Scaliger's (ep. 211) explanation 'loca velis oppansa,' certainly the primary sense, as required by the termination, but supported by no example. schol. 'ad alta theatri velamina.' Ov. a. a. I 103 *tunc* (in the days of Romulus) *neque marmoreo pendebant* vela *theatro.* Plin. XIX § 23 24 traces the history of these awnings from Q. Lutatius Catulus Capitolinus (cf. VM. II 4 § 6) at the dedication of the Capitoline temple (B.C. 69), through Lentulus Spinther, Caesar (cf. DCass. XLIII 24 § 2 *ἵνα γὰρ μηδένα τῶν θεωμένων ὁ ἥλιος λυπήσῃ, παραπετάσματα ὑπὲρ αὐτῶν σηρικά, ὥς γέ τινές φασιν, ὑπερεπέτασε,* B.C. 46), Marcellus, to Nero (DCass. A.D. 66 LXIII 6 § 2 of the theatre *τά γε μὴν παραπετάσματα τὰ διὰ τοῦ ἀέρος διαταθέντα, ὅπως τὸν ἥλιον ἀπερύκοι, ἀλουργὰ ἦν, καὶ ἐν μέσῳ αὐτῶν ἅρμα ἐλαύνων ὁ Νέρων ἐνέστικτο, πέριξ δὲ ἀστέρες χρυσοῖ ἐπέλαμπον*). Lampr. Comm. 15 § 6 *sane cum ei saepe pugnanti ut deo populus favisset, inrisum se credens populum Romanum a militibus classiariis, qui* vela *ducebant, in amphitheatro interimi praeceperat.* Friedländer II³ 376. 500—1.

„ 123 NON CEDIT = XV 43.

„ „ FANATICUS cf. ind. CIL VI 490. 2232—6 (pp. 92, 615). Preller-Jordan röm. Myth. II³ 386 2. Böckh kl. Schr. VII 580—1, who compares the *ἱερόδουλοι.* Tert. apol. 9 *hodie istic Bellonae sacratus sanguis de femore proscisso in palmulam exceptus et esui datus signat.* Lamprid. Heliog. 7 § 2 *iactavit autem caput inter praecisos* fanaticos. The texts at large in Dempster on Rosini ant. IV 10.

„ „ OESTRO Nemes. cyn. 3 4 *Aonio iam nunc mihi pectus ab* oestro | *aestuat.* Stat. Th. I, addressing Domitian, 22—24 *tuque, o Latiae decus addite famae,* | *quem nova mature subeuntem exorsa parentis* | *aeternum sibi Roma cupit,* 30—33 *maneas hominum contentus habenis,* | *undarum terraeque potens, et sidera dones.* | *tempus erit cum Pierio tua fortior* oestro | *facta canam.* Hier. ep. 79 § 11 pr. *quasi* oestro *libidinis furibunda dixisset 'isti sunt di tui, Israel, qui te eduxerunt de terra Aegypti.'*

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Paulus. Festi p. 195 M oestrum *furor Graeco vocabulo.* See HSt. for οἶστρος and its derivatives are constantly used of wild passion (e.g. Eur. Bacch. 119. 1229). For the primary sense see comm. esp. Voss on Verg. g. III 147. Plin. XXI § 182 *halicacabi radicem bibunt qui* vaticinari gallantesque vere ad confirmandas superstitiones aspici se volunt. *remedio est—id enim libentius retulerim—aqua copiosa mulsa calida potu.* From Pliny's earnestness we may infer that this abuse of the drug was common.

IV 125 OMEN TRIUMPHI Tac. an. II 17 *pulcherrimum augurium, octo aquilae petere silvas et intrare visae imperatorem advertere. exclamat irent, sequerentur Romanas aves, propria legionum numina.*

„ 126 TEMONE BRITANNO Cic. fam. VII 6 § 2 (to Trebatius B.C. 54) *tu qui seteris cavere didicisti, in Britannia ne ab* essedariis *decipiaris caveto.* ib. 7 § 1. Caes. b. G. IV 24 § 1 (of Britain) *at barbari consilio Romanorum cognito praemisso equitatu et* essedariis, quo plerumque genere in proeliis uti consuerunt. ib. 33 the *locus classicus,* ending *tantum usu cotidiano et exercitatione efficiunt, uti in declivi ac praeciptti loco incitatos equos sustinere et brevi moderari ac flectere et* per temonem percurrere *et in iugo insistere et se inde in currus citissime recipere consuerint.* DS. V 21 § 5 naturally compares the war-chariots of Homer's heroes. Mela III § 52 (=III 6 § 5 cf. Tzschucke VII 208—211) of the British *covinni.* Prop. IV (V) 3 9 *pictoque Britannia curru.* see Rich companion and lexx. *covinus* (*-arius*), *essedum* (*-arius*) and Merguet lex. Caes. (*essedum -arius*).

„ 126 127 DE TEMONE BRITANNO EXCIDET ARVIRAGUS reges captos in triumpho producere summae gloriae erat Hor. c. II 12 11 sq. Prop. II 1 33 (Jahn on Pers. VI 46 47 *chlamydes regum...essedaque*). As the text is cited by Geoffrey of Monmouth IV 16, Iuv. is Shakespeare's ultimate authority for the name A. See Holyday.

„ 128 129 HOC DEFUIT UNUM FABRICIO PATRIAM UT RHOMBI MEMORARET ET ANNOS ind. *desum.* Aen. XII 643 *id rebus* defuit unum. Stat. Th. X 437—8. Plin. ep. VIII 6 § 9.

„ 129 RHOMBI MEMORARET ANNOS Hor. s. II 4 45 46 piscibus... *quae ...foret* aetas, | *ante meum nulli patuit quaesita palatum.*

„ 130 CONCIDITUR ind. *indicative.*

„ 131 Brogniart calculates that a dish to hold the largest recorded *rhombus* must have been 2 *mètres* in diameter. For the great dish of Vitellius (Plin. XXXV § 163) a special furnace was built, in reference to which (ib. § 164) Mucianus *exprobravit* patinarum paludes *Vitelli memoriae.* Suet. Vit. 13 he called the dish *clipeus Minervae* πολιούχου; ib. 17 the mob dragging him to death nicknamed him *patinarius.* As a rule (geopon. VI 3) the largest jars were not turned on the wheel, yet some very large extant specimens were so turned (Blümner Technologie, as cited VII 135, II 41 42). See Iuv. XIV 308 n. tub of Diogenes. Luc. dial. mort. 11 3. hist. conscr. 62 f. Tert. pall. 4 (of earthenware Varro r. r. III 15 § 2. Colum. XII 54 § 3); on the size of *dolia* cf. Apul. met. IX 5—7.

„ 132 TENUI MURO Plin. XXXV § 161 *Erythris in templo hodieque ostenduntur amphorae duae propter* tenuitatem *conservatae discipuli magistrique certamine, uter* tenuiorem *humum duceret.* Luc. lexiph. 7 ποτήρια ... πάντα ... ἀνεμοφόρητα καὶ ὑμενόστρακα.

„ 133 MAGNUS Lamprid. Alex. 27 § 6 *haruspicinae quoque peritissimus fuit, orneoscopos* magnus. Plaut. Men. 260 *potatores* maximi. 269 *amator* magnus. Cic. p. Quinct. § 93 *omnes tuas artes, quibus tu* magnus *es.* SUBITUS III 305.

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IV 133 PROMETHEUS Sympos. aen. 81 1 'laguna' (Bährens p. l. m. IV 381) *mater erat Tellus, genitor <que> est ipse* Prometheus.

„ 134 ROTAM Sen. ep. 90 § 31 '*Anacharsis' inquit 'invenit* rotam figuli, *cuius circuitu vasa formantur.' deinde quia apud Homerum invenitur* figuli rota, *malunt videri versus falsos esse quam fabulam: ego nec Anacharsim auctorem huius rei fuisse contendo et, si fuit, sapiens quidem hoc invenit, sed non tamquam sapiens.* Plin. VII § 198 *orbem* [figlinum invenit] *Anacharsis Scythes.* PROPERATE III 264.

„ 135 CASTRA 122 n. *procuratores castrenses* occur in many inscriptions from Claudius or Nero to Commodus, all found in Italy, all relating to imperial slaves or freedmen. *Castra* denotes the 'Hoflager', servants and retainers of the court. In the notitia dignitatum (Böcking I 266 seq. II 401 seq.) occurs the *castrensis sacri palatii*, having under him 1) *paedagogia* 2) *ministeriales dominici* 3) *curae palatiorum.* Spart. Hadr. 13 § 7 *a Cappadocibus servitia* castris *profutura suscepit.* Several classes of court servants in Lampr. Al. Sev. 41 § 3 *aulicum ministerium in id contraxit, ut essent tot homines in singulis officiis, quot necessitas postularet, ita ut annonas, non dignitatem acciperent fullones et vestitores et pistores et pincernae <et> omnes* castrenses ministri (=*aulici m., Palatini m.* Salm. ad l. p. 981—3). Inscriptions naming *familia, vestis, supellex, statio, numerus, fiscus castrensis, collegium castrense* in Hirschfeld röm. Verwaltungsgesch. I 197—209. Godefroy on cod. Theod. VI 32 1 (II 226—8) has collected most of the evidence e.g. Tert. cor. mil. 12 f. (where see La Cerda) *est et alia* militia regiarum familiarum. *nam et* castrenses *appellantur, munificae et ipsae sollemnium Caesarianorum.* Coripp. laud. Iust. III 214—219 *affuit obsequio* castrorum *turma virorum.* | *illis summa fides et plena licentia sacris* | *deservire locis atque aurea fulcra parare,* | *regales mensas epulis onerare superbis,* | *conservare domum sanctumque intrare cubile,* | *internas munire fores vestesque parare.* Casaubon (on Spart. and Lampr. ll. cc. and on Capitol. Ant. Pius 7 where he cites *στρατόπεδον* from Synes. epp. 71, 110) was the first to establish this sense of *castra.* It is known to Ducange (*castra* ad f.) and Georges, unknown to Klotz (and his copyist Corradini), De-Vit, Lewis and Short. See HSt. *στρατόπεδον* ad f. Didot.

„ 136 VICIT SENTENTIA Cic. Mur. § 65. 8 Phil. § 1. frequent in Livy II 4 § 3. XXI 6 § 8. XXIII 6 § 5. XXVIII 26 § 3. XXIX 20 § 1. XXXVII 19 § 6. XLI 1 § 2. Plin. pan. 76 § 2. Luc. VIII 455 Corte. So *sententia potior est* or *visa est* (Verg. Hor.), *βουλὴ νικᾷ, κρατεῖ.* DIGNA VIRO SENTENTIA ironically)(Cic. off. I § 38 f. *regalis sane et* digna Aeacidarum genere sententia. GRANG.

„ 137 NOCTES NERONIS III 278 n. Plin. XIII § 126 *Nero Caesar claritatem ei* [thapsiae] *dedit initio imperii,* nocturnis grassationibus *converberata facie inlinens id cum ture ceraque, et secuto die contra famam cutem sinceram circumferens.* Tac. XIII 47 cited on 116.

„ 138 FALERNO Galen VI 275 K.

„ 139 Gifford 'there was another senator at this famous council, whose proficiency in "the science of good eating" was at least equal to that of Montanus; I mean the facetious Vibius Crispus, the favorite of Vitellius and the constant associate of his scandalous excesses. When a friend once condoled with him on a fit of sickness, which had detained him from the palace, Rather congratulate me, he replied (DCass. LXV 2 § 3), *ὅτι εἰ μὴ ἐνενοσήκειν, πάντως ἂν ἀπωλώλειν.*'

„ „ NULLI MAIOR FUIT USUS EDENDI compare the boast with which Magnus introduces the discussion on figs Ath. 74[d] *ἡ συκῆ . . . (οὐδενὶ*

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γὰρ ἂν τῶν περὶ σύκων λόγων παραχωρήσαιμι, κἂν ἀπὸ κράδης κρέμασθαι δέῃ, φιλόσυκος γάρ εἰμι δαιμονίως). Hor. s. II 8. esp. Claud. in Eutr. II. 327—8.

IV 140—142 from Lucil. IX 8 9 M (in Non. 216 15) *quin ergo, si* ostrea *ceno,* | *cognorim fluvium, limum ac caenum sapere ipsum?*

„ 141 LUCRINUM AD SAXUM Varro sexagesis 501 Bü. (in Non. 216) *tunc nuptiae videbant* ostream Lucrinam. Oribas. coll. med. II 58 (περὶ ὀστρακίων I 138 D) γίνεται δὲ καὶ γένη πελωρίδων τε καὶ χημῶν· διάφοροι δὲ αἱ ποικίλαι καὶ στρογγύλαι, ὡς αἱ ἐν Δικαιαρχείᾳ ἐν τῷ Λουκρίνῳ λάκκῳ. (p. 147) oysters, best in Egypt, at the mouth of Nile, oyster-beds at Ephesus; other localities Brundisium, Tarraco, Narbo, Δικαιαρχείαν ἐν Λουκρίνῳ λάκκῳ, the isle of Leucas, Actium, the Libyan gulfs. Plin. IX § 169 oysters were brought from Brindisi and fattened in the Lucrine lake *visum tanti in extremam Italiam petere Brundisium ostreas, ac ne lis esset inter duos sapores, nuper excogitatum famem longae advectionis a Brundisio conpascere in* Lucrino. RUTUPINO *Rutupinus* occurs in Lucan (and thrice in Aus. whose uncle Contentus was buried at Rutupiae), but not in CIL VII.

„ 142 OSTREA Seneca ep. 108 (XV 173 n. p. 397), when (from fear of being denounced as a follower of *alienigena sacra* § 22) he abandoned vegetarianism, continued to abstain from oysters (§ 15 *inde mihi quaedam permansere, Lucili, magno enim in omnia inceptu veneram. deinde qd civitatis vitam reductus ex bene coeptis pauca servavi: inde* ostreis *boletisque in omnem vitam renuntiatum est. nec enim cibi, sed oblectamenta sunt ad edendum saturos cogentia;* this last remark is from Sokrates in Xen. mem. I 3 § 6. cf. Wyttenb. on Plut. II 124ᵈ. Plut. ib. 513. 521 f. Ael. n. a. VIII 9 f.). Cicero also had learnt to avoid oysters fam. VII 26. § 2 our epicures season the plainest food,—*terra nata . . . fungos helvellas herbas omnes ita condiunt, ut nihil possit esse suavius: in eas cum incidissem in cena augurali apud Lentulum, tanta me* διαρροια *arripuit, ut hodie primum videatur coepisse consistere. ita ego, qui me* ostreis *et muraenis facile abstinebam, a beta et a malva deceptus sum.*

„ „ CALLEBAT PRIMO DEPRAENDERE MORSU Pers. VI 24 *nec tenues sollers turdarum nosse salivas.* schol. ib. 'solent enim quidam gulae dediti tantae subtilitatis habere palatum, ut cognoscant turdos, an cancellarius, an terrarius sit, et si masculus sit an femina; quos velut peritia procacis gulae facit in hac re attentos.'

„ 143 ECHINI Varro Sat. Men. 173 Bücheler (in Non. 216) *non posse* ostrea *se Romae praebere et* echinos. Hor. epod. 5 28. s. II 8 52. ep. I 5 23. Ambr. hexaëm. V § 2 ostreae *adhaerebant profundis, adolescebant* echini. §§ 24 25 the echinus presaging storms. Aristot. h. a. IV 5 and ind. ἐχῖνος. Plin. h. n. IX § 100 and ind. Galen de alim. fac. III 38 (VI 738 K). Ath. 90ᶠ 91ᵃᵇ. On oysters and the like ib. 85ᵒ—94ᵇ.

„ 145 ALBANAM ARCEM Nibby dintorni II 523 seq. Burn Rome and the Campagna 410 411. Stat. s. V 2 168—70. Vulcac. Avid. Cass. 9 § 8. DCass. cited on 95. dig. XXX 39 § 8 *si vero Sallustianos hortos, qui sunt Augusti, vel* fundum Albanum, qui principalibus usibus deservit, *legaverit quis, furiosi est talia testamento adscribere.*

„ „ DUX MAGNUS Mart. VIII 50 8. Stat. s. III 1 61—3 *ast ego Dardaniae quamvis sub collibus* Albae | *rus proprium* magnique ducis *mihi munere currens* | *unda.*

„ 146 ATTONITOS Plin. pan. 76, after speaking of the freedom of debate under Trajan, *at quis antea loqui, quis hiscere audebat praeter miseros illos qui primi interrogabantur? ceteri quidem defixi et* attoniti

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ipsam illam mutam ac sedentariam adsentiendi necessitatem quo cum dolore animi, quo cum totius corporis horrore perpetiebantur!

IV 147 TAMQUAM DE CATTIS cet. Stat. Theb. cited on 111 112. Iuv. VI 490—501 council of lady's maids on the coiffure; a veteran *emerita quae cessat acu* is first heard; *sententia prima | huius erit, post hanc aetate atque arte minores | censebunt,* tamquam famae discrimen agatur | aut animae: *tanta est quaerendi cura decoris!* Plin. pan. 54.

,, ,, SYCAMBRIS C. de Valois refers this to the revolt of L. Antonius Saturninus in upper Germany (A.D. 88 according to Mommsen Hermes III 120, röm. Gesch. v^1 137, Herm. Schiller Gesch. d. röm. Kaiserzeit I 524, Tillemont Dom. n. 8; A.D. 91 Reimar on DCass. LXVII 12, Clinton, Teuffel in Pauly r^2 1191); but Mommsen holds that the German allies of Saturninus must have been the Catti and their former allies. We have no details of the campaign A.D. 84 against the Germans (Schiller 527—8), in which the able engineer Frontinus was engaged. As the Sycambri served in the Roman army (Mommsen röm. Gesch. v^1 113), it is no wonder that they found their way to the amphitheatre at Rome (Mart. spect. 3 9).

,, 148 149 TAMQUAM E DIVERSIS PARTIBUS ORBIS ANXIA PRAECIPITI VENISSET EPISTULA PINNA on the imperial post see Plin. ep. III 17 § 2 n. Becker Gallus II^3 395. The secretary's office Stat. s. V 1 e.g. 37 38. 79—82 *vidit, qui cuncta suorum | novit et inspectis ambit latus omne ministris. | nec mirum: videt ille ortus obitusque, quid auster | quid boreas hibernus agat.* 86 87 *magnum late dimittere in orbem | Romulei mandata ducis.* cet. to 107. Hirschfeld röm. VG. I 200—14. Friedländer r^5 96—100. 160—170 (list of secretaries; the post was refused by Horace, held by Suetonius).

,, ,, ET DIVERSIS *et* ferri non posse recentiores edd. omnes perspexerunt, proposuere *e, a, ec,* unum Weidneri *ex* rationibus palaeographicis optime respondere agnoscere licet ex tabulae adiectae l. 2 et 8. BEER.

,, 149 VENISSET EPISTULA x 71 epistula venit.

,, 150 NUGIS Plin. ep. VIII 14 § 8 *iidem prospeximus curiam, sed curiam trepidam et elinguem, cum dicere quod velles periculosum, quod nolles miserum esset. quid tunc disci potuit, quid didicisse iuvit, cum senatus aut ad* otium summum *aut ad summum nefas vocaretur et modo* ludibrio *modo dolori retentus* numquam seria, *tristia saepe censeret?* A.D. 91 (DCass. LXVII 9) a supper given by Domitian to the chief of the senators and knights. He made ready a room pitch-black in roof, walls, and floor, laid naked couches to match on the floor, and invited them alone without attendants. By the side of each was set a tomb-like pillar, containing his name, and a lampstand, such as hangs in tombs: then handsome boys naked, stained black, who danced round them μετ' ὀρχήσεώς τινος φοβερᾶς, and then posted themselves at their feet: finally a funeral feast (v 85 n.), all black, served on black dishes. All looked for instant death; there was a dead silence, broken by Domitian, whose words all breathed death and slaughter. At last he discharged them, having before sent away their attendants, who had waited in the vestibule. Some were handed into carriages, some into litters, by strange slaves, which increased their terror. Scarcely had they reached home and begun to breathe freely, when a message came 'some one from Augustus.' Making sure that the last hour was come, they were surprised, one by the pillar which was of silver, others by something else that had been set before them, all of the costliest; finally the boy, τὸ δαιμόνιον ἐκδοτῳ, washed and handsomely attired. So having passed the night in fear, they received

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their presents, *νεκτήρια*, as Dom. called them, funeral-feasts (*ἐναγισμούς*), as the people said, for those who had died in Dacia and in Rome.

IV 153 154 PERIIT POSTQUAM CERDONIBUS ESSE TIMENDUS COEPERAT SO Pertinax (Capitolin. 12 § 8. 14 § 6. DCass. LXXIII 8—10).

,, 154 CERDONIBUS Euphron in Ath. 377d *ὅταν μὲν ἔλθῃς εἰς τοιοῦτον συρφετόν, | Δρόμωνα καὶ Κέρδωνα καὶ Σωτηρίδην.* HEINRICH.

,, 154 97 n. DCass. LXVII 2. 9 § 6.

V on parasites see Hertzberg Gesch. Griech. II 492. Gifford 'Several pertinent allusions to this satire occur in the old comedy of The Supposes, by G. Gascoigne.' Read C. D. Badham ancient and modern fish tattle (1854). [Phokylid.] 91—94 *μηδὲ τραπεζοκόρους κόλακας ποιεῖσθαι ἑταίρους* cet.

,, 1 EADEM EST MENS Hor. ep. I 1 4 *non* eadem est *aetas, non* mens.

,, 2 BONA SUMMA in prose *summum bonum* (Haase ind. Sen. Nizol. ind. Cic. 'bonum'), *finis* (*ultimum, extremum*) *bonorum*. The ascending order of *ἀγαθά* (*ἐκτός, περὶ σῶμα, περὶ ψυχήν*) is exactly reversed by the parasite.

,, ,, QUADRA 72 n. Hor. ep. I 17 49. O. Jahn (Abh. d. K. S. Ges. XII 278) 'generally the flat round loaves or cakes were scored crosswise, so that they could easily be broken into four parts. The Christians also, because of the cross, retained these loaves (Bottari scult. e pitt. I 145 seq. Boldetti osserv. 207 seq. R. Rochette ant. chrét. I 66. Garrucci vetri 52. Cavedoni bullet. 1862 124). The queer baker Eurysaces, who on his monument employed architecturally all the badges of baking, has applied instead of rosettes (ann. X tav. M 5) *panes quadrati* (Ath. 114e. Hes. opp. 442 *ἄρτον δειπνήσας τετράγρυφον ὀκτάβλωμον*. gl. *quadra βλωμός*). They were also made in more elegant shapes, parted into six or more sections, indented at the edge, furnished at the centre with an *ὀμφαλός* (Polybius compares the shields VI 25 § 7 *ποτάποις ὀμφαλωτοῖς τοῖς ἐπὶ τὰς θυσίας ἐπιτιθεμένοις*. Lobeck Aglaoph. 1079). In a relief (Berichte d. K. S. Ges. 1861 Taf. 12 1) a workman is seen pushing a loaf of this shape on a peel into the oven. The loaf (Gori symb. litt. II 2 p. 138 seq. admir. ant. Herc. II p. 138 seq.) found at Herculanum is of this form, and others found at Pompeii: they appear also in the Herculanean xenia (ant. di Erc. VII 62. 84. mus. Borb. VI 38 1. Overbeck Pompeii2 193) and on a Pompeian wall-painting in the Naples museum (Helbig in bullet. 1864 119, 218).' Of this Jahn (Taf. III 2) gives a cut. A shop with a counter, on which and on shelves behind are loaves piled on one another with some smaller cakes; on the counter stands also a basket with round buns. See Rich companion, *panis* for a cut.

,, 3 SI POTES ILLA PATI Luc. merc. cond. 13 (to a parasite) it would have been no great hurt, if the yoke to which you bow your neck were light and easy, above all, gilded. But the case is far other: *μυρία* (cet. cited on 161). 16 you have ever on your lips Homer's *οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς πολλὰ πονεῖν καὶ ὑπομένειν ὑπὲρ τῆς τοιαύτης εὐδαιμονίας.*

,, 5 QUAMVIS IURATO METUAM TIBI CREDERE TESTI Cic. Att. XIII 28 § 2 pr. iurato *mihi crede*. Plaut. Amph. 437 *nam iniurato scio plus* credet *mihi quam* iurato tibi. Many exx. of this participle in Mühlmann col. 1698. Neue II2 335—6 (also *coniuratus*). On *metuo* = *dubito* Munro Lucr. VI 565. On the prevalence of perjury see XIV 218 n. and E. v. Lasaulx Studien des class. Alterthums (Regensburg 1854) 'der Eid bei den Römern' 208—232.

,, 6 VENTRE NIHIL NOVI FRUGALIUS Luc. IV 377—381 *discite quam parvo liceat producere vitam | et quantum natura petat... | ...gurgite puro | vita*

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redit: satis est populis fluviusque Ceresque. Sen. ep. 17 an admirable call to temperance. ib. 89 § 22 *infelices ecquid intellegitis maiorem vos famem habere quam* ventrem?

V 8 CREPIDO see Rich. TEGETIS Tert. adv. Marc. I 14 pr. *sustine, si potes, illas ipsas lectuli et* tegetis *tuae bestias.*

„ 9 INIURIA CENAE infr. 14 n. ind. *iniuria.* Lamprid. Heliog. 25 § 9 *parasitis in secunda mensa saepe cereum cenam, saepe ligneam, saepe eburneam, aliquando fictilem, nonnumquam vel marmoream vel lapideam exhibuit, ita ut omnia illis exhiberentur videnda de diversa materia, quae ipse cenabat, cum tantum biberent per singula fercula et manus, quasi comedissent, lavarent.*

„ 11 SORDES 67 n. Plaut. asin. 142 sordido *vitam oblectabas* pane *in pannis inopia.* Sen. ep. 18 § 7 (to the rich making experiment of the poor man's life) *grabatus ille verus sit et sagum et* panis *durus ac* sordidus. Non. p. 93 10 CIBARIUM ... *nunc .. de* pane sordido ... *dicitur.* = *ῥυπαροὶ ἄρτοι* Polyb. XXXVII 3 § 12. Galen VI 482 K. Artemid. I 69 Rigault. Seth p. 19 22. Ath. 114d. 246a. Hes. *κιλίκιοι ἄρτοι.* Also Ter. eun. 939 *panem atrum.* Hes. *φαιούς· ἄρτους ῥυπαρούς.* Alexis in Ath. 114d)(*λευκούς* (from Blümner). Paul. Aegin. I 78. Ideler phys. et med. gr. min. II 267 2.

„ „ FARRIS CANINI Non. 88 16 CANICAS *veteres furfures esse voluerunt.* Lucil. lib. XXVII [28 M] *quanti vellet quantum canicai ad pultem ec maconis manu.* Paulus Festi p. 46 M CANICAE *furfures de* farre a cibo canum *vocatae.*

„ 12 FIGE IX 94. Aen. III 250 *accipite ergo animis atque haec mea* figite *dicta.* Sen. ep. 113 § 32 *illud adhuc tibi adfige.* DISCUMBERE IUSSUS see the scenes Plaut. Pers. 765—9. 792. Sall. h. III 4 D *igitur* discubuere. Petron. 21 f. iussi *ergo* discubuimus. 67.

„ 13 MERCEDEM SOLIDAM VETERUM CAPIS OFFICIORUM Sen. tranq. 7 § 2 *qui* cum amicorum officiis paria mensa *faciunt, qui fercula pro congiariis numerant.* Sen. brev. vit. 7 § 2 *omnia istorum* [qui nulli rei nisi vino ac libidini vacant] *tempora excute. adspice ... quantum ... occupent ... convivia, quae iam ipsa officia sunt.* § 7 *quot* [dies abstulit] *ille potentior amicus, qui vos non in amicitiam, sed in adparatum habet?*

„ 14 INPUTAT Sen. ep. 1 § 3. 93 § 8. ben. III 18 § 1 f. n. q. IV praef. § 4. Sexti enchir. 327 (Mullach fragm. phil. I 529) qui dat aliquid et inputat, contumeliam magis quam beneficium dedit. Sen. in Hier. adv. Iovin. I 47 (II 315a) *quae nobis* imputat *lacrimas suas.* Luc. VII 326. Sen. rh. suas. 3 § 5 *solebat autem Fuscus ex Vergilio multa trahere, ut Maecenati* imputaret: *toties enim* pro beneficio *narrabat in aliqua se Vergiliana descriptione placuisse.* contr. X praef. § 3. exc. contr. VI 7 (p. 290 4 K) *quam demens est cui adulterium pro beneficio* imputatum *est!* Sen. ben. III 18 § 1 *quaedam beneficia esse, quaedam officia, quaedam ministeria ... ministerium esse servi, quem condicio sua eo loco posuit, ut nihil eorum quae praestat,* imputet *superiori.*

„ 15 16 DUOS POST MENSES Mart. VII 20 2 3 *rectam vocatus cum cucurrit ad cenam | quam* tot diebus noctibusque *captavit.*

„ 16 ADHIBERE Suet. Claud. 32 adhibebat *omni cenae et liberos suos.*

„ 17 TERTIA NE VACUO CESSARET CULCITA LECTO on the order of places in the *triclinium* see Marquardt Privatleben 294—7. A vacant place filled Mart. X 48 5 6 *Stella Nepos Cani Cerealis Flacce, venitis? | septem sigma capit; sex sumus, adde Lupum.* ('Il t'admet à faute d'autres' Grang.). Plut. Brut. 34 § 4 'Cassius made a supper that night, and Brutus invited

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the guests; and when they were set down, Favonius, having bathed, came in among them. Brutus called out aloud and told him he was not invited, and bade him go to the *upper* couch; but he violently thrust himself in, and lay down on the *middle* one.'

V 17 CULCITA add to lexx. Petron. 38 *vides tot* culcitas: *nulla non aut conchyliatum aut coccineum tomentum habet. tanta est animi beatitudo.* Plin. XIX § 13 *in* culcitis *praecipuam gloriam Cadurci obtinent. Galliarum hoc et tomenta pariter inventum.* dig. XXXIV 2 25 § 7. Lamprid. Heliog. 19 § 9 *nec cubuit in accubitis facile nisi eis, quae pilum leporinum haberent aut plumas perdicum subalares, saepe* culcitas *mutans.* Boniface p. 273 Jaffé. Ducange and Diefenbach. Now Ital. *coltrice* (for *colcitre* from the late form *culcitra*), our 'counterpane' and 'quilt'; from a dimin. culcitinum (not yet found) Ital. *cuscino*, Fr. *coussin*, Engl. cushion. Luc. merc. cond. 26 *ἐπειδὰν δὲ ἄσιτόν τε καὶ ἄποτον ἡ νὺξ καταλάβῃ, λουσάμενος πονηρῶς ἀωρὶ περὶ αὐτό που σχεδὸν τὸ μεσονύκτιον ἥκεις ἐπὶ τὸ δεῖπνον οὐκέθ' ὁμοίως ἔντιμος οὐδὲ περίβλεπτος τοῖς παροῦσιν, ἀλλ' ἤν τις ἄλλος ἐπεισέλθῃ νεαλέστερος, ἐς τοὔπίσω σύ, καὶ οὕτως ἐς τὴν ἀτιμοτάτην γωνίαν ἐξωσθεὶς κατάκεισαι.*

„ 18 UNA SIMUS DL. II § 76 when the sophist Polyxenus, visiting Aristippus, blamed his *πολυτελῆ ὀψωνίαν*, Ar. presently '*δύνασαι*' *ἔφη* '*καὶ σὺ σήμερον μεθ' ἡμῶν γενέσθαι*'; Aristoph. av. 131 Blaydes. Stanley cites Eupolis *Δημ.* 22 (Ath. 123ᵃ) *ἵνα σπλάγχνοισι συγγενώμεθα.* cf. Meineke II 438. VOTORUM SUMMA Plin. pan. 44 and 74 *s. v.*

„ 18 19 QUID ULTRA QUAERIS? VIII 199. I 147—9. Not unlike *deest ut* (cf. IV 128); *superest ut; restat ut.*

„ 19 RUMPERE SOMNUM Aen. VII 458. Ov. P. III 6 55 *ne tamen iste metus* somnos *tibi* rumpere *posset.* Luc. III 25 and Stat. Th. IV 715 in the same place rumpere somnos. Sil. XV 548 (=Sen. brev. vit. 20 § 5) *quietem.* 560 *soporem.* If you would sleep *primam in horam* (Hor. ep. I 17 6) or *in lucem* (ib. 18 34) you must not live in Rome. Verg. Ov. Sil. Stat. have *abrumpere somnos.*

„ 21 SALUTATRIX TURBA Hier. ep. 66 § 5 *fores quae prius* salutantium turbas *vomebant.* Stat. s. IV 9 48—50 *quid si, cum bene mane semicrudus | inlatam tibi dixero salutem, | et tu me vicibus domi* salutes? Already B.C. 46 Cic. fam. IX 20 § 3 *haec igitur est nunc vita nostra:* mane salutamus *domi et bonos viros multos, sed tristes, et hos laetos victores, qui me quidem perofficiose et peramanter observant; ubi* salutatio *defluxit, litteris me involvo.* ib. VII 28 § 2. Att. VI 2 § 5. XIII 9 § 1. ep. Brut. II 4 § 1. p. Flacc. § 42. Q. Cic. pet. § 35. For the expression cf. IV 62 *miratrix turba.* XV 81 *victrix turba.*

„ 22 SIDERIBUS DUBIIS Plin. ep. VI 20 § 6 *iam hora diei prima, et adhuc* dubius *et quasi languidus dies.*

„ 23 FRIGIDA PIGRI SERRACA BOOTAE Hom. ε 272 *ὀψὲ δύοντα Βοώτην.* Anacreont. 31 (3) 1—3 *μεσονυκτίοις ποθ' ὥραις, | στρέφεθ' ἡνίκ' Ἄρκτος ἤδη | κατὰ χεῖρα τὴν Βοώτου.*

„ 24 seq. 60 n. 67 n. 75 n. VM. IV 3 § 11 *age, si quis hoc saeculo vir inluster...*eodem cibo eodemque vino *quo nautae uti contentus sit, nonne miserabilis existimetur? atqui ista patientissime superior Cato toleravit.* cf. Plut. Cat. mai. 4 § 4. Plut. apophth. Lac. Agesil. 1 p. 208ᵇ when he drew the lot to be master of a feast (*συμποσίαρχος*) and the cup-bearer asked how much wine he was to serve to each: 'If there is a large stock, as much as each calls for, if little, serve all alike (*ἐξ ἴσου δίδου πᾶσι*).' Luc. ep. Saturn. 22 a suggested reform (cf. Luke 14 12—14) hosts should invite four or five poor, treating them not as now, but more democratically

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(the rest on ver. 60). Luc. merc. cond. 26 f. (cited 34). Mart. x 49 *cum potes amethystinos trientes* | *et nigro madeas* Opimiano, | *propinas* modo conditum Sabinum | *et dicis mihi Cotta 'vis in auro?'* | *quisquam* plumbea vina *vult in auro?* See Plut. qu. conviv. II 10. In the *Anacreontea* 14 Bergk (=9) 28 29 the dove shares her master's cup, with a sidelong *o si sic omnes!* πιεῖν δέ μοι δίδωσιν | τὸν οἶνον, ὃν προπίνει, where Barnes cites Esther 1 7.

V 24 25 VINUM, QUOD SUCIDA NOLIT LANA PATI Mart. XI 27 78 a mistress of moderate demands *aut cum perfricuit frontem posuitque pudorem,* | sucida *palliolo vellera quinque petit.* Calpurn. ecl. 5 67. dig. XXXII 70 § 4 *sucida lana*)(*lota.* Cf. Paul. sent. III 6 § 82. gloss. ἔριον ὀισυπηρόν, ἄπλυτον, *lana sucida.* The sweat and filth clinging to wool (*οἰσπώτη, οἴσυπος, οἰσύπη, oesypum*) needed to be scoured out (*putare* is the technical term). Wine used for the purpose also in Varro r. r. II 11 § 7 *tonsas recentes* [lanas] *eodem die perungunt* vino *et oleo, non nemo admixta cera alba et adipe suillo.* More in Blümner Technologie (as cited on VII 135) I 100—2. 'vocatur a Gallis *laine surge; laine, qui a le suin*' GRANG. Use of unscoured wool in medicine ind. Plin. and Galen 'lana.' Paul. Aegin. III 113 Adams. Orib. V 612. VI 469 D. In Hor. also (s. II 8 40 41) *imi* | *convivae lecti nihilum nocuere lagonis.*

,, 25 CORYBANTA see HSt. under the whole group of words beginning κορυβ-, esp. Strabo 466—474, where he states his opinion about mythology (*καίπερ ἥκιστα φιλομυθοῦντες* p. 474) 473 τῶν δὲ Κορυβάντων ὀρχηστικῶν καὶ ἐνθουσιαστικῶν ὄντων, καὶ τοὺς μανικῶς κινουμένους κορυβαντιᾶν φαμέν. Lucian deor. d. 12 § 1 where they gash themselves like the dervishes.

,, 26 IURGIA PROLUDUNT Stanley cites Luc. amor. 10 ἀψιμαχίαι. Aesch. Ag. 35 *φροίμιον χορεύσομαι.*

,, 27 MAPPA Marquardt Privatleben 304, 469. Rich companion. Hence our 'map,' 'napery,' 'napkin.'

,, 28 29 see the fight with jars and candlesticks and spits and forks and dogs in Petron. 95. Plin. XIV § 147 *Tergilla Ciceronem M. F. binos congios simul haurire solitum ipsi obicit,* Marcoque Agrippae a temulento scyphum inpactum. etenim haec sunt ebrietatis opera. Heliod. I 1 a feast turned into a battlefield, tables, cups, axes, torches, shells from the shore, torches, serving as weapons: τράπεζαι...πρὸς τῇ γῇ τῶν κειμένων ἐν χερσὶν ἀνθ' ὅπλων ἑνίοις παρὰ τὴν μάχην γεγενημέναι (ὁ γὰρ πόλεμος ἐσχεδίαστο).....κρατῆρες ἀνατετραμμένοι καὶ χειρῶν ἔνιοι τῶν ἐσχηκότων ὑπορρέοντες, τῶν μὲν πιόντων, τῶν δ' ἀντὶ λίθων κεχρημένων. τὸ γὰρ αἰφνίδιον τοῦ κακοῦ τὰς χρείας ἐκαινοτόμει καὶ βέλεσι κεχρῆσθαι τοῖς ἐκπώμασιν ἐδίδασκεν. Plut. qu. conv. II 10 2 § 3 fighting and hustling for the larger share, railing at the waiters and at the host. [Philo] vit. contempl. 5 (II 477—8 M). Hier. in ep. Tit. I 7 (VII 700[a] ed. Ven.) *videas alios* pocula in tela vertentes scyphum in faciem iacere convivae. O. Jahn in Berichte d. K. S. Gesellsch. (1857) 197 seq.

,, 29 PUGNA COMMISSA Ov. m. XII 68 Burm. commissa*que* proelia. id. Ibis 45. Nep. Hannib. 11 § 3 proelium *statim* committere.

,, ,, LAGONA on the orthography see Gudius on Phaedr. I 26 8 (Vol. II pp. 39, 40 Burman), Schuchardt II 278—280, Corssen Aussprache II[2] 74.

,, 30 DIFFUSUM CONSULE Mart. VIII 45 in honour of the return of Terentius Priscus ver. 3 4 6 *defluat et lento splendescat turbida lino* | amphora centeno consule facta minor | ...*tam iusto dabitur quando calere mero.* Marquardt Privatleben 445—447 *vinum doliare* is new wine, drunk out of the earthen *dolium;* if to be kept, it was drawn off (bottled, *diffundebatur*) into *amphorae.* These had a brand (*nota*) either on a

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ticket (*pittacium*) or on the *amphora* itself. Many *amphorae* have been found, as at Pompeii (CIL IV p. 172 seq. ephem. epigr. I 160 seq.), at the quarters of the *castra praetoria* discovered in 1878 (Dressel in bulletino communale 1879). The inscription is either scratched on the jar, or written with ink or charcoal, or laid on with a brush in black, red, or white. Marquardt counts 43 dated *amphorae*, ranging from 107 B.C. (CIL VIII 10477 1) to 255 A.D., e.g. (Lanciani bullett. munic. 1874 p. 10),

TI • CLAVDIO • P • QVINCTILIO • COS (A.U.C. 741 = B.C. 13)
A • D • XIII • K • IVN • VINVM
DIFFVSVM • QVOD • NATVM • EST
DVOBVS • LENTVLIS • COS (736 = 18)
AVTOCR.

The last line is probably the wine-merchant Autocrates. Galen (XIV 25 K) went through the imperial cellars of Falernian at Rome, reading the age written on the jars (*τὴν ἡλικίαν ἀναγιγνώσκων ἐπιγεγραμμένην τοῖς κεραμίοις*), tasting all that were more than 20 years old, till he came to such as had no bitter tang. Plaut. Poen. 835—8 *bibitur, estur, quasi in popina, non secus.* | *ibi tu videas* litteratas fictiles epistulas, | *pice signatas: nomina insunt cubitum longis litteris.* | *ita vinariorum habemus nostrae dilectum domi.* Stat. s. IV 6 7 *vinaque perpetuis aevo certantia fastis.* Cic. Brut. § 287 *ut si quis Falerno vino delectetur, sed eo nec ita novo ut proximis consulibus natum velit, nec rursus ita vetere ut Opimium* [L. Opimius cos. B.C. 121] *aut Anicium* [L. Anicius Gallus cos. B.C. 160] *consulem quaerat—atqui hae notae sunt optumae, credo, sed nimia vetustas nec habet eam quam quaerimus suavitatem nec est iam sane tolerabilis—* § 288 *num igitur qui hoc sentiat, si is potare velit, de dolio sibi hauriendum putet? minume; sed quandam sequitur aetatem.*

▼ 33 ALBANIS Galen VI 275 K. Stat. s. IV 8 39 Albano*que cadum sordentem promere* fumo.

„ 34 PATRIAM IV 129 *rhombi.* XI 161 *vini.*

„ „ SENECTUS Luc. merc. cond. 26 f. *τῶν ἄλλων ἡδιστόν τε καὶ παλαιότατον οἶνον πινόντων μόνος σὺ πωγῶν τινα καὶ παχὺν πίνεις, θεραπεύων ἀεὶ ἐν ἀργύρῳ ἢ χρυσῷ πίνειν, ὡς μὴ ἐλεγχθείης ἀπὸ τοῦ χρώματος οὕτως ἀτίμως ὢν ξυμπότης. καὶ εἴθε γε κἂν ἐκείνου ἐς κόρον ἦν πιεῖν, νῦν δὲ πολλάκις αἰτήσαντος ὁ παῖς οὐδ' ὀπτὸν ἔοικεν.*

„ 35 FULIGINE Marquardt Privatleben 442 cites for the practice of mellowing the wine in smoke-chambers Colum. I 6 § 20. Pallad. XI 14 § 8. Plin. XIV § 68. XXIII § 40 vinum fumo inveteratum *insaluberrimum. mangones ista in apothecis excogitavere.* Galen XI 663 K. XIV 17, 19. Wine-skins smoked psalm 119 83. Aristot. meteor. IV 10 p. 388 b 6.

„ 36 CORONATI Ov. am. I 6 38. 67. Hor. s. II 3 254—7 *mutatus Polemo,* among other *insignia morbi,* is said *ex collo furtim carpsisse* coronas. Plut. qu. conv. I 2 2 § 5.

„ „ THRASEA ind. Plin. ep. III 16 § 2 n. p. 217. § 10 n. p. 250. Plut. praec. ger. reip. 14 § 10 p. 810b Nero, a little before he slew Thrasea,—though he hated and feared him exceedingly, still, when someone complained of being wrongly and unjustly sentenced by him—replied, 'I would I were as certain that Thrasea loves me, as I am that he is the best of judges.' Jahn's Persius XXXVIII—XLII. Zeller III2 (1) 689. Teuffel Gesch. d. röm. Lit.4 § 299 7. Friedländer I6 618—9. Boissier l'opposition sous les Césars (1875) 105—108.

HELVIDIUS Teuffel § 299 11. Plin. ep. III 11 § 3 n. p. 184. 16 § 2 n. p. 217.

„ 37 BRUTORUM ET CASSI NATALIBUS Tac. XVI 22 cited on 36. ind. *tyrannicide, Brutus.* Plin. *ep.* I 16 § 2 *est omnino Capitoni in usu claros viros colere.*

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§ 8 *mirum est qua religione, quo studio imagines* Brutorum, Cassiorum, *Catonum domi, ubi potest, habeat.* Suet. Otho 10 pr. my father used to say that Otho when a private citizen so abhorred civil war, *ut memorante quodam inter epulas de* Bruti Cassique *exitu cohorruerit.* B.C. 44 the Athenians decreed statues of B. and C. near those of Harmodios and Aristogeiton DCass. XLVII 20 § 4. Zonar. X 18 (I 503b). cf. Bursian Geogr. Griechenl. I 285—6.

V 37 CASSI Tac. XVI 7. Nero objected to Gaius Cassius, *quod inter imagines maiorum etiam* C. Cassii *effigiem coluisset.*

,, ,, NATALIBUS ind. *natalis.* XI 84 n. XII 1 n. Cic. Phil. 2 § 15 l. 9 n. Plutarch and his friends kept the birthdays of Sokrates and Plato (quaest. conv. VIII 1 1 §§ 1 2. 2 §§ 1—3). Birthdays of Homer and Demosthenes (Luc. Demosth. enc. I 2). Wilmanns ind. pp. 694—5. Porphyr. v. Plotin. 2 f. Plotinus concealed the month and day of his birth, *ἐπεὶ οὐδὲ θύειν ἢ ἑστιᾶν τινα τοῖς αὐτοῦ γενεθλίοις ἠξίου,* though he himself sacrificed and entertained his friends on the birthdays of Plato and Sokrates, when the abler guests were required to read an address before the company. Porphyry himself (c. 15 pr.) on one Πλατώνεια read a poem 'sacred marriage'; one of the audience exclaiming, because of its mystical enthusiasm, that 'Porphyry has gone mad,' Plotinus endorsed the criticism as the highest praise, denoting at once the poet and philosopher and hierophant. Hertzberg Gesch. Griechenl. III 91—2. Wetstein on Matt. 14 6. Hermann gottesd. Alterth. § 48 6. Hermann-Blümner Privatalterth. pp. 285—6. 501. Marquardt Privatleben 244—5. Pauly Realencycl. V 422—3. The church kept the *natales imperatorum* (our 'accession' Godefroy on cod. Theod. I 8 2. Bingham XX 1 4); *natales martyrum* (our 'saints' days,' Bingham XX 7), on the days of their passion: we have several *carmina natalicia* for St Felix in the works of Paulinus, and addresses on these days in the works of most of the principal fathers.

,, 38 HELIADUM Ov. m. X 259 260 262 263 *grata puellis | munera... ab arbore lapsas |* Heliadum *lacrimas.* On amber see H. Blümner Technologie (as cited VII 135) II 381—8. Thudichum's Sophokles (1827) I 352. BERULLO II 61 *cylindros.* C. W. King the natural history of gems (1867) 50—56. In low Latin 'a magnifying glass,' whence the Germ. 'Brille,' a pair of spectacles.

,, 39 AURUM X 27 n. Sen. ep. 94 § 70 *quis posuit secretam in* auro *dapem?* A.D. 16 the senate decreed (Tac. an. II 33) *ne vasa* auro *solida ministrandis cibis fierent.* Trajan had a freedman in charge of his gold plate (Orelli inscr. 2897 ab auro escario *praeposito*). Friedländer I5 150.

,, 41 GEMMAS Sen. prov. (cited 50 n.). Cic. Verr. IV § 62 Antiochus exhibits *vas vinarium, ex una* gemma *pergrandi trulla excavata manubrio aureo.* Marquardt Privatleben 686, 742—6. Mart. XI 11 5 *te potare decet* gemma. Sil. XIII 355. XIV 662. Apul. met. II 19 gemmas formatas in pocula. Grat. cyneg. 313 *dum servata cavis potant Mareotica* gemmis. paneg. 12 c. 14 *nisi aestivam in* gemmis *capacibus glaciem Falerna fregissent.* Hier. ep. 30 13 *habeant sibi ceteri, si velint, suas opes,* gemma *bibant, serico niteant.* vita Pauli 17 *vos* gemma *bibitis, ille naturae concavis manibus satisfecit.* Plin. XXXVII § 14 vasa ex auro et gemmis *abacorum novem.* Ov. m. VIII 572—3 *dapibusque remotis | in* gemma *posuere merum.* Luc. X 159 160 gemmaeque capaces | *excepere merum.* Sen. ben. (cited on VII 133). Plut. Lucull. 40 § 1 the daily dinners of Lucullus were *νεόπλουτα* among other things *διαλίθοις ἐκπώμασι.* Plut. II 201c Scipio the younger rebuked a tribune who carried about *ψυκτῆρας διαλίθους.* Capitolin. Ver. 5 § 3 gifts to guests *aurea pocula et* gemmata.

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V 42 DA VENIAM Stat. s. III 1 162. PRAECLARA ILLIC LAUDATUR IASPIS for constr. see ind. *laudo*. Holden and Allen on Cic. off. I § 25. IASPIS anth. Pal. IX 750 (*εἰς βόας ἐν δακτυλίῳ*) *τὰς βοῦς καὶ τὸν Ἴασπιν ἰδὼν περὶ χειρὶ δοκήσεις | τὰς μὲν ἀναπνείειν, τὰς δὲ χλοηκομέειν.* Theophr. lap. § 35 the emerald and jasper are found also in Cyprus. *οἱ δὲ εἰς τὰ λιθοκόλλητα χρῶνται ἐκ τῆς Βακτριανῆς εἰσὶ πρὸς τῇ ἐρήμῳ.*

,, 43 Plin. XXXVII § 17 *quin immo etiam ius videmur perdidisse corripiendi* gemmata potoria.

,, 44 A DIGITIS Plin. II § 158 gemmas *etiam et quosdam parvulos quaerimus lapides scrobibus in profundum actis. viscera eius* [terrae] *extrahimus. ut* digito *gestetur,* gemma *petitur. quot manus atteruntur, ut unus niteat articulus! si ulli essent inferi, iam profecto illos avaritiae atque luxuriae cuniculi refodissent!* ad Herenn. IV § 63 of the pretender to wealth *cum sinistra mentum sublevat, existimat se* gemmae *nitore et auri splendore aspectus omnium praestringere.*

,, ,, VAGINAE Curt. III 3 § 18 acinacem,...cui ex gemma vagina erat. Sen. ep. 76 § 14 *gladium bonum dices non cui auratus est balteus nec cuius* vagina gemmis distinguitur. Tert. res. carn. 7 med. *perfectae ferruginis gladiis vaginarum adaeques dignitatem.*

,, 50 DECOCTA 63 n. ind. *decocta*. Xen. mem. II 1 § 30 Virtue says to Vice *ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζει καὶ τοῦ θέρους χιόνα περιθέουσα ζητεῖς.* pan. 12 (cited on 41). pan. 11 c. 11 aestivae nives. Plut. de cohib. ira 13 p. 461[b] *χιόνος δὲ μὴ παρούσης οὐκ ἂν πιών.* quaest. conv. VI 6 (why snow is kept in warm things, chaff and cloth). esp. Ath. 121[e]—125[d] (the word *δήκοκτα* 121[e], 122[e] is attacked as a barbarism). Sidon. ep. II 2 (II 1 p. 214 Baret, cf. Savaro's notes p. 117) *iam si tibi ex illo conclamatissimo fontium* decocta *referatur, videbis in calicibus repente perfusis nivalium maculas et frusta nebularum* cet. The physicians had the discretion to forbid iced drinks to their patients Plut. II 123[c] 124[f]. Mart. VI 86. Sen. ep. (cited). Galen VI 813—4 cl. XIX 689—690 K. X 5 free livers resort not to the best physicians, but to those who flatter them, *οἱ καὶ ψυχρὸν δώσουσιν, ἢν αἰτηθῶσι, καὶ λούσουσιν, ἢν κελευσθῶσιν, καὶ χιόνα καὶ οἶνον ὀρέξουσι καὶ πᾶν ὑπηρετήσουσι τὸ προσταττόμενον ὥσπερ ἀνδράποδα.* Plin. XIX § 55. A full account in Daremberg's Oribas. I 623—7, with the literature. Beckmann hist. inventions II 149—60 Bohn (process of refrigeration). In certain cases Galen (X 467) ordered not only fresh spring water, but also *τὸ διὰ χιόνος ἐψυγμένον, ὡς ἐν Ῥώμῃ σκευάζειν ἔθος ἔχουσι, προθερμαίνοντες τὴν κατασκευὴν ἣν αὐτοὶ προσαγορεύουσι δήκοκταν.* Hermann-Blümner Griech. Privatalterthümer[3] (1882) 233—4. Pacat. 14 pr. 'The Italians to this day take *acqua gelata* with their coffee after dinner' (W. E. Weber). The sale of half-penny ices in E. and S. London is in the hands of Italians.

,, 51 24 n. 37 n. 67 n. Mart. XII 28 *poto ego sextantes, tu potas, Cinna deunces. | et quereris quod non, Cinna, bibamus idem?* Alkiphr. ep. I 20 § 1 'we have been shamefully used: to the others *οὔθαρ καὶ μᾶτραι καὶ ἦπαρ δρόσῳ προσεοικὸς παρέκειτο, ἡμῖν δὲ ἔτνος ἦν τὸ βρῶμα· καὶ οἱ μὲν Χαλυβώνιον ἔπινον, ἐκτροπίαν δὲ ἡμεῖς καὶ ὀξίνην.*'

,, 52 CURSOR Sen. de ira III 29 § 1 *si ex otio piger equum vehiculumque domini cursu non exaequat.* Tac. h. II 40 f. *aderat sane citus equo Numida cum atrocioribus mandatis.* Mart. X 13 2. Friedländer cites Galen XIX 4 K *δοῦλος δ' ἦν οὗτος τῶν παρατρεχόντων ἐν ταῖς ὁδοῖς τῷ δεσπότῃ.*

,, 53 NIGRI MANUS OSSEA MAURI it is the mark of 'the man of petty ambition' (*μικροφιλοτιμία*) Theophr. char. 21 (7 Jebb) to be careful *tῑ*

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his attendant shall be an Aethiopian. Casaubon (pp. 151—2 Needham, citing also Ath. 148b. Luc. merc. cond. 10. Alkiphr. ep. II 2 § 5) compares ad Herenn. IV § 63 *si velis non divitem, sed ostentatorem pecuniae gloriosum describere,* you should make him whisper into his slave's ear, *ut...ab avunculo rogetur* Aethiops, *qui ad balneas veniat.* A blackamoor lackey on a Greek vase 'quod edidi in Actis Soc. Reg. Scient. Dan. III 1 (1866), aliisque monumentis, quae ibi afferuntur p. 204' (Ussing). Hor. s. II 8 14 *fuscus Hydaspes.* Ath. 148b Kleopatra gave to all her guests at an entertainment λαμπτηροφόρους παῖδας Αἰθίοπας.

V 54 CUI PER MEDIAM NOLIS OCCURRERE NOCTEM VI 599—601 *esses* | Aethiopis *fortasse pater; nec decolor heres* | *impleret tabulas* numquam tibi mane videndus. Sen. cons. Marc. 3 § 3 (cl. Madvig adv. II 345—6) *triste matribus omen* occurres. Spartian. Sev. 22 § 4 *volvens animo, quid ominis sibi* occurreret, Aethiops *quidam...cum corona e cupressu facta eidem* occurrit. § 5 *quem cum ille iratus removeri ab oculis praecepisset, et coloris eius tactus omine et coronae.* Obseq. 70 f.

„ 56 XI 147 seq. n. There is a long and graphic description of these pages and of the luxury of the Roman table generally in [Philo] vit. contempl. 6 (II 479 M). [Luc.] amor. 10 pr. the Athenian εὐμόρφοις παισὶν ἐξήσκητο, καὶ πᾶς οἰκέτης αὐτῷ σχεδὸν ἀγένειος ἦν μέχρι τοῦ πρῶτον ὑπογραφέντος αὐτοῖς χνοῦ παραμένοντες, ἐπειδὰν δὲ λούλοις αἱ παρειαὶ τυκασθῶσιν, οἰκονόμοι καὶ τῶν Ἀθήνησι χωρίων κηδεμόνες ἀπεστέλλοντο. Philostr. Ap. VIII 7 § 42 the barbarians of Pontus, Lydia, Phrygia, do not think slavery a disgrace: the Phrygians sell their own children: the Greeks still love freedom, whence no kidnappers or dealers have access to them (οὐδ' ἀνδραποδισταῖς οὔτ' ἀνδραπόδων καπήλοις ἐς αὐτοὺς παριτητέα). Chrysostom hom. 1 in Col. p. 327c seq. contrasts a feast to the poor, according to Christian etiquette (Luke 14 12 13) with a feast to the rich: plain glass for the one, gold and silver for the other; for the one many servants, as richly clad as the guests, ἐνδεδυμένοι λαμπρῶς καὶ ἀναξυρίδας ἔχοντες, καλοὶ μὲν ἰδεῖν αὐτὸ τῆς ἡλικίας τὸ ἄνθος, σφριγῶντες καὶ εὐσωματοῦντες: for the other two servants only, who have trampled on all this pride. Heinrich cites Walch 'pocillator Phrygius' in acta soc. lat. Ien. II 123 seq.

„ „ PRETIO MAIORE PARATUS IV 25 26 n. Plut. Cat. mai. 4 § 5 Cato never gave more than 1500 *drachmae* (*denarii*) for a slave, ὡς ἂν οὐ τρυφερῶν οὐδ' ὡραίων, ἀλλ' ἐργατικῶν καὶ στερεῶν, οἷον ἱπποκόμων καὶ βοηλατῶν, δεόμενος. Polyb. XXXI 24 § 2 Cato complaining of those who brought foreign luxury into Rome, buying handsome striplings ὑπερβαλλούσης ἀγρῶν τιμῆς. Wallon hist. de l'esclav. II 165. In his censorship, B.C. 184 (Liv. XXXIX 44 § 3), Cato ordered that all slaves under 20 years of age, who had been sold since the last census for more than 10,000 *asses,* should be valued for purposes of taxation at ten times their cost.

„ 58 NE TE TENEAM Cic. Verr. I § 34 ne *diutius* teneam. so p. SRosc. § 20. Sen. ep. 124 § 20 *sed* ne te *diu* teneam.

„ 60 Lucian cited on 34.

„ 62 DIGNA SUPERCILIO Hor. ep. I 18 94 Obbar *deme* supercilio *nubem.* priap. 1 2 *conveniens Latio pone* supercilium.

„ 63 CALIDAE Ath. 123a—c. CALIDAE GELIDAEQUE Becker Gallus III3 312. Tac. XIII 16 *illic* (at Nero's table) *epulante Britannico, quia cibos potusque eius delectus ex ministris gustu explorabat, ne omitteretur institutum aut utriusque morte proderetur scelus, talis dolus repertus est. innoxia adhuc et* praecalida *et libata gustu potio traditur Britannico; dein, postquam fervore aspernabatur,* frigida *in aqua adfunditur venenum.* On the ellipsis of *aqua* see Plin. ep. III 5 § 11 n.

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▼ 67 PANEM 72 n. 75 n. Musonius (Stob. fl. XVIII 38 1 298 13 Meineke) ranks amongst those who sin in eating, together with the glutton and the epicure, those who prefer dainty to wholesome fare and *ὁ μὴ νέμων τὰ ἴσα τοῖς συνεσθίουσιν.* Ath. 12^{e-e}.

„ 68 VIX FRACTUM Hor. s. 1 5 91 *lapidosus.* MUCIDA FRUSTA = XIV 128.

„ 69 GENUINUM Verg. catal. 5 36 *fameque* genuini *crepant?*

„ 70 TENER Sen. ep. 123 § 2 cited.

„ „ NIVEUS Vatinius (Quintil. VI 3 § 60), taunted by his accuser Calvus for wiping his brow with a *white* handkerchief (*candido sudario*), rejoined *quamvis reus sum, et* panem candidum edo. So *p. candidus* Petron. 66. Plin. XXII § 139. Paulus Aegin. 1 78 with Adams 1 120—5. Artemid. 1 69 *ἄρτους δοκεῖν ἐσθίειν τοὺς ἐξ ἔθους ἀγαθόν· κατάλληλοι μὲν γὰρ πένητι οἱ ῥυπαροί, πλουσίῳ δὲ οἱ παντελῶς καθαροί.* Mart. XIII 47 'panes picentini' *picentina Ceres* niveo *sic nectare crescit,* | *ut levis accepta spongia turget aqua.* There were *pistores siliginarii* (Orelli 1810), *similaginarii* (bulletino 1840 p. 19), *candidarii* (Orelli 4263). O. Jahn Abh. d. K. S. Ges. XII, 1868, 277—8. It is significant that this fine bread was often baked in obscene shapes (Hes. *ὀλισβοκόλλιξ* cf. Meineke fr. com. IV 645 n. 163. Mart. IX 2 3. XIV 69. Petron. 60. BLÜMNER).

„ SILIGINE Plin. ep. 1 20 § 16 *in ipsis campis non far aut* siliginem *solam, sed hordeum, fabam ceteraque legumina sero.* Marquardt Privatleben 403 cites Galen (VI 483 K) "among the Romans and among almost all their subjects the finest (*καθαρώτατος*) bread is called *σιλιγνίτης.*" Cf. XIII 12 and Eust. Od. p. 1753 6. IRN 6310 stamp on a loaf [C]*eleris Q. Grani Veri ser*[vus]. On bread and baking see H. Blümner Technologie... der Gewerbe...bei Griechen u. Römern 1 (Leipzig 1875) 1—88; on the different kinds of *triticum*, wheatmeal and bread among the Romans, Voigt in Rhein. Mus. XXXI (1876) 105—128 (on *siligo* 109 n. 11, 111—117, 121—2, 124, 127). Daremberg (Oribase 1 615), after Bradley and Tozzetti, identifies *siligo* with *triticum hibernum* Linn. *blé blanc.* See lexx. *siliginarius, -ineus.* Hermann-Blümner griech. Privatalterth. 219.

„ 72 FINGE Ov. m. VIII 114.

„ 74 VIS TU Sen. tranq. 1 § 13, cons. Marc. 9 § 3. ira III 37 § 5. const. sap. 15 § 4. brev. vit. 19 § 2. Madvig adv. II 198. Roth cites Servius in Cic. fam. IV 5 § 4 (B.C. 45, the famous letter from Athens on the decay of cities) *coepi egomet mecum sic cogitare: 'hem! nos homunculi indignamur, si quis nostrum interiit aut occisus est, quorum vita brevior esse debet, cum uno loco tot oppidum cadavera proiecta iacent?* visne tu *te, Servi, cohibere et meminisse hominem te esse natum?'*

„ „ CANISTRIS Rich. lexx. Varro l. l. V § 120 who correctly compares *κανοῦν.* Hier. ep. 125 11 canistrum *lentis plecte viminibus.* Aen. 1 701—2 *dant manibus famuli lymphis Cereremque* canistris | *expediunt.* VF. 1 254 *Cereremque dedere* canistris. HSt. and Duncan lex. Hom. *κάνεον.*

„ 74 75 on the insolence of slaves, and the helplessness of poor retainers see Luc. merc. cond. 15 'you, as though you had entered the house of Zeus, are amazed at everything, *καὶ ἐφ' ἑκάστῳ τῶν πραττομένων μετέωρος εἶ· ξένα γάρ σοι καὶ ἄγνωστα πάντα· καὶ ἡ τε οἰκετεία εἰς σὲ ἀποβλέπει καὶ τῶν παρόντων ἕκαστος ὅ τι πράξεις ἐπιτηροῦσιν, οὐδ' αὐτῷ δὲ ἀμελὲς τῷ πλουσίῳ τοῦτο, ἀλλὰ καὶ προείπέ τισι τῶν οἰκετῶν ἐπισκοπεῖν <ὅπως> ἐς τοὺς παῖδας ἢ ἐς τὴν γυναῖκα ἀποβλέψεις· οἱ μὲν γὰρ τῶν συνδείπνων ἀκόλουθοι ὁρῶντες ἐκπεπληγμένον ἐς τὴν ἀπειρίαν τῶν δρωμένων ἀποσκώπτουσι τεκμήριον ποιούμενοι τοῦ μὴ πάρ' ἄλλῳ πρότερόν σε δεδειπνηκέναι καὶ τὸ καινὸν εἶναί σοι τὸ χειρόμακτρον τιθέμενον· ὥσπερ οὖν εἰκός, ἰδίειν τε ἀνάγκη ὑπὸ ἀπορίας καὶ μήτε

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διψῶντα πιεῖν αἰτεῖν τολμᾶν, μὴ δόξῃς οἰνόφλυξ τις εἶναι, μήτε τῶν ὄψων παρατεθέντων ποικίλων καὶ πρός τινα τάξιν ἐσκευασμένων εἰδέναι ἐφ' ὅ τι πρῶτον ἢ δεύτερον τὴν χεῖρα ἐνέγκῃς· ὑποβλέπειν οὖν ἐς τὸν πλησίον δεήσει κἀκεῖνον ζηλοῦν καὶ μανθάνειν τοῦ δείπνου τὴν ἀκολουθίαν.'

V 75 PANIS TUI COLOREM 11 n. Lampr. Al. Sev. 37 § 4 *panis mundus*)(*panis sequens ad donandum.* Ath. 246ª (jests of Greek parasites) of Korydos *εἰωθότος δ' αὐτοῦ ῥυπαροὺς ἄρτους ἐπὶ τὰ δεῖπνα φέρεσθαι, ἐνεγκαμένου τινὸς ἔτι μελαντέρους, οὐκ ἄρτους ἔφη αὐτὸν ἐνηνοχέναι, ἀλλ' ἄρτων σκιάς.* ib.ᵃᵇ of Philoxenos *ἐν δείπνῳ δὲ τοῦ καλέσαντος αὐτὸν μέλανας ἄρτους παρατιθέντος, μὴ πολλούς, εἶπε, παρατίθει, μὴ σκότος ποιήσῃς.* Apul. met. VI 11 pr. Hild. Fronto ep. ad Anton. imp. I 3 p. 101 Naber (of Commodus and his brother) *panem alter tenebat bene* candidum, *ut puer regius, alter autem* cibarium, *plane ut a patre philosopho prognatus.* Rhein. Mus. XXXI 122.

,, 76 seq. Friedländer I⁵ 338—340. Hor. s. II 6 25 26.

,, 78 SAEVA GRANDINE masc. only in Varro (Non. 208 9).

,, 78 79 VERNUS IUPPITER *Iuppiter* is put for air, the site of such meteors, and the epithet of *vernus* has a great deal of philosophy in it, for in the spring and autumn the greatest hail usually falls, as may be learned from Aristot. meteor. [I 12 § 1 *αἱ δὲ χάλαζαι γίγνονται ἔαρος μὲν καὶ μετοπώρου μάλιστα, εἶτα καὶ τῆς ὁπώρας, χειμῶνος δ' ὀλιγάκις.* § 16 *ἧττον δὲ τοῦ θέρους γίγνεται ἢ ἔαρος καὶ μετοπώρου, μᾶλλον μέντοι ἢ χειμῶνος, ὅτι ξηρότερος ὁ ἀὴρ τοῦ θέρους· ἐν δὲ τῷ ἔαρι ἔτι ὑγρός, ἐν δὲ τῷ μετοπώρῳ ἔτι ὑγραίνεται*]. HOLYDAY.

,, 79 IUPPITER Enn. Epicharm. fr. 7 Vahlen (in Varro l. l. V 65) *istic is est* Iuppiter *quem dico, quem Graeci vocant* | aerem: *qui ventus est et nubes: imber postea* | *atque ex imbre frigus: ventus post fit, aër denuo.* | *haec propter* Iuppiter *sunt ista quae dico tibi,* | *quoniam mortales atque urbes beluasque omnes iuvat.* The acrostich in Commod. instr. I 5 is a witness for the double *p.* Arn. V 32 Iovem *pro* pluvia... *nominat.... pro* imbris *nomine ponit* Iovem. Lobeck Aglaoph. 609. Preller-Jordan röm. Myth. I³ 190. PAENULA Antonin. I 16 (p. 8 24 Stich) reading *φελώνῃ* (= *φαινόλῃ*) with Salm. Gataker, Koray for *τελώνῃ.*

,, 82 ASPARAGIS XI 68 69 n. Lucil. III 26 M asparagi *nulli.* id. inc. 166 (in Non. 195 4) asparagi *molles.* Magerstedt der Feld-, Garten- und Wiesenbau der Römer (Sondershausen 1862) 382—6. ind. Plin. and Galen. lexx. HSt. *ἀσπάραγος.* Paulus Aeginet. III 58 Adams. Becker-Göll Gallus III 356.

,, ,, CONVIVIA = convivas. II 120 *cena.* so *theatra, cavea* cet. For the plur. cf. XI 150 convivia. VIII 246 *posce mercedes*)(VII 149 *mercedem ponere.* XII 120 *piacula.*

,, 84 CAMMARUS Lamprid. Heliog. 19 § 6 *primus fecit de piscibus isicia, primus de...* cammaris *et* scillis (ver. 81).

,, 85 FERALIS CENA DCass. cited on IV 150. Marquardt Privatleben 367. Kirchmann de fun. IV 7. Ov. f. II 533—570 *est honor et tumulis, animas placare paternas* | *parvaque in exstructas munera ferre pyras.* | *parva petunt Manes, pietas pro divite grata est* | *munere: non avidos Styx habet ima deos.* | *tegula porrectis satis est velata coronis,* | et sparsae fruges parvaque mica salis | *inque mero mollita Ceres violaeque solutae:* | *haec habeat media testa relicta via* cet. Plin. h. n. X § 28 *notatum in his* [milvis] *rapacissimam et famelicam semper alitem nihil esculenti rapere umquam ex* funerum ferculis.

,, 86 IPSE VENAFRANO PISCEM PERFUNDIT Hor. s. II 4 50 *quali* perfundat pisces *securus* olivo.

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V 86 VENAFRANO Paulin. c. 14 (=18, Felic. natal. III) 77 *huc et* olivifero *concurrit turba* Venafro. A. F. Magerstedt die Obstbaumzucht der Römer (Sondershausen 1861) 241.

„ 87 PALLIDUS CAULIS hence our cole, colewort, kail, Germ. Kohl, connected with 'hollow.' Mart. XIII 17 'fasces coliculi.' *ne tibi* pallentes *moveant fastidia* caules, | *nitrata viridis brassica fiat aqua.* III 47 7. Magerstedt der Feld-, Garten- und Wiesenbau der Römer (Sondershausen 1862) 391—4. Plin. XIX § 53 *ferendum sane fuerit exquisita nasci poma, alia sapore, alia magnitudine, alia monstro pauperibus interdicta... § 54 etiamne in herbis discrimen inventum est, opesque differentiam fecere etiam in cibo uno asse venali? in his quoque aliqua sibi nasci tribus negant* caule *in tantum saginato ut pauperis mensa non capiat?* § 56 *hortorum Cato praedicat* caules. *hinc primum agricolae aestumabant prisci, et sic statim faciebant iudicium nequam esse in domo matrem familias—etenim haec cura feminae dicebatur—ubi indiligens esset extra hortus, quippe e carnario aut macello vivendum esse. nec* caules *ut nunc maxime probabant, damnantes pulmentaria quae egerent alio pulmentario. id erat* oleo *parcere, nam gari desideria etiam in exprobatione erant.* ind. Galen *brassica.*

„ 87 88 OLEBIT LANTERNAM Luc. Demosth. enc. 15 Πυθέᾳ δὲ ὁ κρότος τῶν Δημοσθενικῶν λόγων ἀπόζειν τοῦ νυκτερινοῦ λύχνου. Plut. praec. ger. r. p. 6 § 1 ἐλλυχνίων ὄζων. vit. Demosth. 8 § 2. Varro fr. 573 B (in Nonius 550, 573) oleum in lucubrationem *servabimus <potius> quam* in asparágos totam lecythum evertamus.

„ 90 PROPTER QUOD = Ov. Ibis 378 (380).

„ „ CUM BOCCARE NEMO LAVATUR Theophr. ch. 30 (=26 Jebb, part of 11 in old edd.) the *αἰσχροκερδής*, when anointing himself at the bath, will say to the slave-boy, 'Why, this oil that you have bought is rancid,' and will use someone else's; see Casaubon p. 102 Needham.

„ 91 QUOD TUTOS FACIT A SERPENTIBUS Plin. XX § 31 *habentes eam* [pastinacam erraticam] feriri a serpentibus negantur, *aut qui ante gustaverint non laedi. percussis inponitur cum axungia.* cf. XVI § 64. Sil. III 300—2 *Marmaridae, medicum vulgus,...* | ad quorum cantus serpens oblita veneni, | ad quorum tactum mites iacuere cerastae. Scribonius c. 42 § 163 has many charms (for they are no better) against the bite of serpents. See the notes of Rhodius (Patav. 1655) and the ind. to Sillig's Pliny s. vv. *anguis, serpens, venenata, venenum.* Paulus Aegineta V (Adams II 156 gives a list of the ancient writers on toxicology). W. E. Weber cites H. O. Lenz Schlangenkunde (Gotha 1832) 130 seq. on the Marsi and Psylli.

„ „ SERPENTIBUS ATRIS Bentley on Hor. s. II 8 95 *Canidia adflasset, peior* serpentibus atris, as he reads.

„ 92 MULLUS Becker-Göll Gallus III 332—3. Galen VI 715 K (*περὶ τριγλης*) *τετίμηται δ' ὑπὸ τῶν ἀνθρώπων ὡς τῶν ἄλλων ὑπερέχουσα τῇ κατ' ἐδωδὴν ἡδονῇ.* The liver was preferred by epicures, or rather the *γαρέλαιον*, made by steeping the liver in wine, as a sauce for the fish. Galen thought that the liver was neither so pleasant, nor so serviceable to the body as to deserve its reputation, nor the head either, though that held the second rank with epicures. He could not understand why very many bought the largest mullets, they being neither so sweet nor so wholesome as the smaller. *ὥστε διὰ τοῦτό τινα τῶν ἀργυρίου παμπόλλου τὰς μεγίστας τρίγλας ὠνημένων ἠρόμην, τίς ποτέ ἐστιν ἡ αἰτία τῆς ἀφ' ἑαυτῶν σπουδῆς.* He replied they were bought first for the liver, then for the head.

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V 94 DEFECIT NOSTRUM MARE Quintil. v 10 § 21 *piscium quoque genera ... regionibus etiam litoribusque discreta sunt, nec helopem* nostro mari *aut scarum ducas.* Luc. VIII 293. Caes. b. G. v 1 § 2. Sall. Iug. 17 § 4 *ea* [Africa] *fines habet ab occidente fretum* nostri maris *et Oceani.* ib. 18 §§ 4, 12. hist. I 8 D. Mela I § 6 of the Mediterranean (or, as he says, northern sea) *id omne qua venit quaque dispergitur uno vocabulo* nostrum mare *dicitur.* ib. §§ 15, 25, 49. II §§ 1, 8, 74, 86, 87 bis. III § 1. cf. I § 24 *nostrum pelagus.* III § 107 *nostrum fretum.* Liv. XXVI 42 § 4. Plin. VI §§ 142 143. IX § 115. Apul. de mundo 4 f. Oros. I 2 § 3 (Asia) *sub Aegypto et Syria* mare nostrum *quod Magnum generaliter dicimus habet.* in the same c. ten other EXX. (Zangemeister ind. 748 a). cf. *ἡδε ἡ θάλασσα, ἡ ἔσω, ἡ ἐντός, ἡ καθ' ἡμᾶς, ἡ παρ' ἡμῖν, θ.* (cf. Markland on Max. Tyr. 709. Wess. on DS. I 264 both cited by Heinrich. HSt. *θάλασσα*). Solin. 23 § 13.

„ 94—96 Sen. rh. contr. 9 § 11 *an ne quid ventri negetur libidinique, orbis servitium expetendum est?* Plin. XI § 240 *laus caseo* Romae, ubi omnium gentium bona comminus iudicantur, *e provinciis Nemausensi praecipua.* Sen. cited on IV 23. Macr. Sat. III 17 § 15 *cum Antonius* quicquid mari aut terra aut etiam caelo gigneretur ad satiandam ingluviem suam natum existimans faucibus ac dentibus suis subderet *eaque re captus de Romano imperio facere vellet Aegyptium regnum, Cleopatra uxor, quae vinci a Romanis nec luxuria dignaretur, sponsione provocavit insumere se posse in unam cenam sestertium centies.* Follows the story of the dissolved pearl. Claud. in Eutr. II 326—334.

„ 95 MACELLO XI 64 n. Plaut. aul. 371—2 *venio ad* macellum, *rogito* pisces: *indicant | caros.* Sen. ben. VII 19 § 3 *creditori statim in* macellum *laturo, quod acceperit, reddam.* ep. 77 § 17 (to an epicure) *confitere non curiae te, non fori, non ipsius rerum naturae desiderio tardiorem ad moriendum fieri: invitus relinquis* macellum, *in quo nihil reliquisti.* 95 § 42 (cited on IV 15). 96 § 5 *ipse te interroga, si quis potestatem tibi deus faciat, utrum velis vivere in* macello *an in castris. atqui vivere, Lucili, militare est.* The *macellum* built B.C. 179 took the place of the special provision markets (on this *macellum* Marquardt cites Varro l. l. v 147. Jordan in Hermes II 89 seq. XV 116 seq. Ritschl opusc. II 385. Urlichs in Rhein. Mus. XXIII 84 seq.); to this was afterwards added *macellum Liviae* (Preller Regionen 131) and *m. magnum* (ib. 119). DCass. LXI 18 § 3 A.D. 59 *τὴν ἀγόραν τῶν ὄψων, τὸ μάκελλον ὀνομαζόμενον καθιέρωσε.* Iust. XXI 5 § 3 Dionysius in exile at Corinth *humillima quaeque tutissima existimans in sordidissimum vitae genus descendit ...* § 6 *in* macello *perstare; quod emere non poterat, oculis devorare.* Iexx. Teuffel in Pauly.

„ 98 CAPTATOR Friedländer I³ 326—332.

„ „ AURELIA VENDAT an Aurelia pestered by the *captator* Regulus Plin. ep. II 20 § 10 Aurelia, *ornata femina, signatura testamentum sumpserat pulcherrimas tunicas. Regulus cum venisset ad signandum, 'rogo' inquit 'has mihi leges.'* § 11 Aurelia *ludere hominem putabat, ille serio instabat: ne multa, coëgit mulierem aperire tabulas ac sibi tunicas quas erat induta legare: observavit scribentem, inspexit an scripsisset. et* Aurelia *quidem vivit, ille tamen istud tamquam morituram coëgit et hic hereditates, hic legata, quasi mereatur, accipit.* Sen. ep. 47 § 17 *dabo* consularem aniculae servientem, *dabo* ancillulae divitem. Tiresias in his guide for parasites Hor. s. II 5 10—14 *accipe qua ratione queas ditescere. turdus | sive aliud privum dabitur tibi, devolet illuc, | res ubi magna nitet, domino sene: dulcia poma | et quoscumque feret cultus tibi fundus honores, | ante larem gustet venerabilior lare dives.*

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V 99 MURAENA Badham fish-tattle 395—407. Vedius Pollio's slave for breaking a crystal vase muraenis *obici iubebatur, quas ingentes in piscina continebat.* Augustus ordered all his crystal vases to be smashed and the stew-pond filled up (Sen. ira III 40 §§ 2—4. clem. I 18 § 2). Ael. n. a. VIII 4 the *muraena* of Crassus with earrings and jewelled necklace, which came at his call and ate of his hand; at its death Crassus wept and buried it. To Domitius' taunt 'fool, you wept for the death of a muraena,' he retorted, 'I wept for a dead beast, but you buried three wives and shed no tear.' cf. Porph. abst. III 5. ind. Aristot. Ael. Plin. Ath. 312^{c-e}.

„ 103 ANGUILLA Badham fish-tattle 368—390. Ath. 297^{c}—300^{d}.

„ 104—106 Bücheler in Rhein. Mus. XXXV 392—3 'Virroni muraena ponitur maxima de freto Siculo, clienti convivae anguilla *aut glacie aspersus maculis Tiberinus et ipse vernula riparum pinguis torrente cloaca* oet. Tiberinum proprium piscium generi nomen indidisse Romae qui macelli res curabant confirmat Galenus (de alim. fac. III 30, VI 722 K) ubi narrat pessimos fieri pisces in ostiis eorum fluviorum qui cloacas purgent sordesque urbium omnes recipiant, muraenam quoque pessimam esse in ostiis Tiberis quamvis non ingrediatur fluvium ideoque paene omnium unam marinorum piscium vilissimam Romae, *ὥσπερ καὶ οἱ κατὰ τὸν ποταμὸν αὐτὸν ἰχθύες γεννώμενοι, καλοῦσι δ' αὐτοὺς ἔνιοι Τιβερίνους ὡς ἰδίαν ἔχοντας ἰδέαν οὐδενὶ τῶν θαλαττίων ὁμοίαν*, causam autem corruptelae inluviem esse ex urbe adfluentem hinc intellegi, quod meliores sint pisces quos prius quam ad urbem perveniat amnis idem gignat.' Adrien de Valois long ago 'de Tiberino pisce aliqua notavi apud Galenum.' see also Galen ib. c. 25 p. 712.

„ 105 VERNULA Rutil. Namat. I 112 vernula...*avis.* Sid. ep. IX 16 calls his Sapphics *Mitylenaei oppidi* vernulas. Symm. ep. 83 (78) vernula *tuo flumine.* exx. of the proper sense Iuv. X 117. XIV 169. add to lexx. Sen. tranq. 1 § 7. fr. 55 (from Hier. adv. Iovin. I 47 II 315^{a}). Hier. ep. 54 15. Symm. ep. VI 78 (79). Pacat. 31 pr. cf. Ennod. ep. 9 9 f. carm. II 35 3.

„ „ TORRENTE CLOACA Paulus Festi p. 59 *cloacale flumen dixit Cato pro cloacarum omnium colluvie.* Cassiod. var. III 30 *videas structis navibus per aquas rapidas non minima sollicitudine navigari.* Rich companion. Preller in Pauly VI 536. Becker Handbuch I 282. Jordan Topogr. d. St. Rom. I 441—452. Schwegler I 471, 673 n. 5, 770 n. 6, 798—801. Burn Rome and the Campagna 279—283 and ind.

„ 107 FACILEM SI PRAEBEAT AUREM Hor. s. I 1 22 *tam* facilem *dicat votis ut* praebeat aurem. Suet. Cal. 22 f. *modo insusurrans ac* praebens *in vicem* aurem. Curt. VIII 6 § 24 *sermonibus vituperantium criminantiumque regem* faciles aures praebere. Ov. and Liv. have exx. of *pr. aures* (*aurem*). Iuv. III 122 facilem..aurem. cf. lexx. *auris.* Prop. I 9 23 faciles *ita* praebuit *alas.* II (III) 21 15 *nimium* faciles aurem praebere. Prisc. laud. Anastas. 183 (Bährens p. l. m. V 270) *et* faciles *precibus populorum* praebuit aures.

„ 109 SENECA e.g. ben. II 1 § 1 *sic demus, quomodo vellemus accipere, ante omnia libenter cito sine ulla dubitatione.* § 2 *proximus est a negante qui dubitavit.* § 3 *optimum est antecedere desiderium cuiusque, proximum sequi.* § 4 *non tulit gratis qui, cum rogasset, accepit, quoniam quidem, ut maioribus nostris ... visum est, nulla res carius constat quam quae precibus empta est.*

„ 110 111 VIII 69 n. ET TITULIS ET FASCIBUS OLIM MAIOR HABEBATUR DONANDI GLORIA Plin. ep. III 8 § 2 *pietatis* titulis, qui sunt omnibus honoribus pulchriores.

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V 110 TITULIS Marquardt Privatleben 237. Sil. XV 44 45 *dum cineri* titulum *memorandaque nomina bustis | praetendit.* Plin. pan. 21 pr. *nonne his tot tantisque meritis novos aliquos honores, novos* titulos *merebaris?* AV. ill. is probably drawn from the *tituli* of public statues (suppl. IV to philologus 1883 p. 498). Plin. XXII § 13 *Aemilianum quoque Scipionem Varro auctor est donatum obsidionali . . .,* quod et statuae eius in foro suo divus Augustus subscripsit. Lamprid. Alex. 28 § 6 *statuas colossas vel pedestres nudas vel equestres divis imperatoribus in foro divi Nervae, quod transitorium dicitur, locavit omnibus cum* titulis *et columnis aereis, quae gestorum ordinem continerent, exemplo Augusti, qui summorum virorum statuas in foro suo e marmore collocavit additis gestis.*

,, ,, FASCIBUS X 79 n. Prop. II (III) 16 11 *Cynthia non sequitur* fasces, *nec curat honores.* Sen. de ira III 31 § 2 *dedit mihi praeturam: sed consulatum speraveram. dedit duodecim* fasces; *sed non fecit ordinarium consulem.* paneg. 11 21 f.

,, 112 CIVILITER Spart. Hadr. 20 § 1 *in conloquiis etiam humillimorum* civilissimus *fuit, detestans eos, qui sibi hanc voluptatem humanitatis quasi servantis fastigium principis invidierent.* Capitol. Anton. Pius 6 § 3 *imperatorium fastigium ad summam* civilitatem *deduxit.* 11 § 8 *inter alia etiam hoc* civilitatis *eius praecipuum argumentum est* cet. id. Anton. phil. 8 § 1 *adepti imperium ita* civiliter *se ambo egerunt.* Plut. Alex. 23 § 3 he lay down to supper late and after dark, *θαυμαστὴ δὲ ἦν ἡ ἐπιμέλεια καὶ περίβλεψις ἐπὶ τῆς τραπέζης, ὅπως μηδὲν ἀρίστως μηδὲ ὀλιγώρως διανέμοιτο.* Tac. an. III 76 A.D. 22 death of Iunia, Cato's niece, wife of Cassius: *testamentum eius multo apud vulgum rumore fuit, quia in magnis opibus, cum ferme cunctos proceres cum honore nominavisset, Caesarem omisit. quod* civiliter *acceptum.*

,, 112 113 ESTO, ESTO VIII 147 n. ipse, ipse. II 135 136 fient, fient. VI 279 280 dic, dic. Ov. am. II 5 2 3. a. a. I 358—9, 536—7. The figure epizeuxis, geminatio (Halm rhet. lat. 66 76. 609 23 where Beda cites 'comfort ye, comfort ye my people' cet.), elsewhere palillogia, regressio or iteratio (31 12. 50 1. 481 10. 609 28), which are subtly distinguished from *ἐπαλληψις* (geminatio) and *ἀναδίπλωσις* (reduplicatio). Verg. ecl. VI 20 21 Forbiger Aegle, Aegle. See lexx. and Ernesti lex. rhet. under all these words and also *ἐπαναδίπλωσις, conduplicatio, duplicatio.* Fritzsche on Theokr. I 30 and on Hor. s. II 2 131. Lucr. II 955 Munro (cf. Faber on VI 791). Sitzungsber. d. bayer. Akad. 1882 431—436. Matranga has published (anecd. gr. Romae 1850, II 619—622) an iambic poem in 91 verses *ἰαμβοι κλιμακωτοί* (see HSt. *κλιμακωτός, κλίμαξ*) in which the last word of each verse is a 'step' to the next, which begins with the same or a kindred word. The most familiar and noblest example of climax is 2 Pet. 1 5—7.

,, 113 UT NUNC MULTI 43 ut multi.

,, ,, DIVES TIBI, PAUPER AMICIS)(Sedul. Pasch. c. IV 26 *atque aliis largus, sibi tantum constat egenus.*

,, 114 ANSERIS IECUR the Romance languages have lost all trace of *iecur*, and supply its place by words which characterise the liver as an organ crammed with figs. See Ducange and Georges *ficatum*, Diez and lexx. Ital. *fégato.* Fr. *foie.* Mod. Gr. *σικότι* (*συκωτόν*). A. Thaer, die altägyptische Landwirthschaft Berl. 1881 Taf. VI Fig. 31 (a representation of the cramming of geese). Bursian Jahresber. XXVIII (1882) 65 combats Thaer's view that it is a 'medicinischer Vorgang.' In the *Nineteenth Century* for May 1885 Sir Henry Thompson in the name of mercy, health, economy and a refined taste, forbids (especially to anti-vivisec-

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tors) the use of this artificially diseased organ. See note on 115 (Ath.) Hall's satires III 3 fin. 'Goose-liver for the licorous Roman.'

V 114—116 ANSERIS IECUR ... APER Stat. s. IV 6 8—10 *a miseri! quos nosse iuvat ...* | *... quis magis* anser | *exta ferat, cur Tuscus* aper *generosior Umbro.*

„ 115 ALTILIS 168. Hor. ep. I 7 35. Sen. ep. 47 cited on 121. Lucil. cited XI 138. Petron. 36. 40. Plin. XVII § 220 of a grub under the bark of trees: *iam quidem et hoc in luxuria esse coepit, praegrandesque roborum delicatiore sunt in cibo—cosses vocant—atque etiam farina saginati hi quoque* altiles *fiunt.* Spartian. Did. Iul. 3 § 8 *luxuriosum ... convivium ostreis et* altilibus *et piscibus adornatum.* Plut. Lucull. 40 § 2 Pompeius, being ordered to take a thrush by the doctor, and learning from his servants that in summer-time none could be had except an *altilis* (*σιτευομένην*) at Lucullus's, exclaimed: 'What, shall Pompeius owe his life to the luxury of Lucullus?' and called for some dish ready to hand. Fronto p. 224 Naber altilibus *veterum saginarum.* Tert. paenit. 11 altilium *enormem saginam.* Ath. 384^{ab} *χῆνες σιτευτοί.* ib.^{b} *σὺ δὲ ἡμῖν, ὦ Οὐλπιανέ, δίκαιος εἶ λέγειν, ... ποῦ μνήμης ἠξίωται παρὰ τοῖς ἀρχαίοις τὰ πολυτελῆ ταῦτα τῶν χηνῶν ἥπατα.* ib.^{c} *χηνείων δ' ἡπάτων, περισπούδαστα δὲ ταῦτα κατὰ τὴν Ῥώμην, μνημονεύει Εὔβουλος ἐν Στεφανοπώλισι λέγων οὕτως*

εἰ μὴ σὺ χηνὸς ἦπαρ ἢ ψυχὴν ἔχεις.

Macr. Sat. III 13 § 12 *ante cenam ... gallinam* altilem ... altilia *ex farina involuta, ... in cena ...* altilia *assa.* VII 4 § 4. Hier. ep. 100 § 6 (I 617^{d}) *et clausis parietibus vescantur carnibus atque aves* altiles *diebus quadragesimae ... lacerent.* ib. 22 § 28 fin. Migne patrolog. CVI 1439^{b} altilia = *aves pastae.*

„ MELEAGRI Hor. ep. I 18 45 46 Obbar.

„ 118 TIBI HABE ind. *habeo.* Cic. Lael. § 18 f. Cato mai. § 58. Sen. ben. VI 23 § 8. Vopisc. Carin. 9 § 2. Vulc. vit. Avid. Cass. 2 § 7.

„ FRUMENTUM on the cornfleets of Africa see Mommsen röm. Gesch. V^{1} 651—2. Ov. Pont. II 7 25 Cinyphiae segetis *citius numerabis aristas.* IV 15 9 Africa quot segetes (parit). id. medicam. 53 hordea, quae Lybici ratibus misere coloni. Stat. s. III 3 90 91 quod messibus Afris | verritur, *aestiferi quicquid tertit area Nili.* V 1 100. Rutil. Namat. I 147 *quin et* fecundas tibi conferat Africa messes. Barth on Claud. bell. Gild. 52.

„ 119 DISIUNGE BOVES Cic. Ov. Colum. Obbar on Hor. ep. I 14 28.

„ „ TUBERA Mart. XIII 50 *rumpimus altricem tenero quae vertice terram* | tubera, *boletis poma secunda sumus.*

„ 120 STRUCTOREM Sil. XI 277 *certis* struitur *penus.*

„ 121 SPECTES Luc. merc. cond. 26 *κατάκεισαι μαρτὺς μόνον τῶν παραφερομένων, τὰ ὀστᾶ, εἰ ἐφίκοιτο μέχρι σοῦ, καθάπερ οἱ κύνες περιεσθίων ἢ τὸ σκληρὸν τῆς μαλάχης φύλλον, ᾧ τὰ ἄλλα συνειλοῦσιν, εἰ ὑπεροφθείη ὑπὸ τῶν προκατακειμένων, ἅσμενος ὑπὸ λιμοῦ παροψώμενος.*

„ „ CHIRONOMUNTA DChrys. or. 32 (I 406 30 D) *τοῖς ἀγεννέσι τῶν ἀθλητῶν, οἳ τὰς παλαίστρας ἐνοχλοῦσι καὶ τὰ γυμνάσια χειρονομοῦντες.* Petron. 59 Homeristae declaim in Greek verses and clash their spears on their shields, a boiled calf is brought in, *et quidem galeatus. secutus est Aiax* [a slave who personates the *Aias μαινόμενος*] *strictoque gladio, tamquam insaniret, concidit, ac* modo versa modo supina gesticulatus *mucrone frusta collegit mirantibusque vitulum partitus est.* Rich *chironomia, -omos.* Galen VI 324 K.

„ 122 CULTELLO II 169. Rich *cultellus, culter.*

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V 122 DICTATA Friedländer II² 238—9.

„ 127 HISCERE Liv. XXXIX 25 § 11. 34 § 5. Plin. pan. 76 § 3. Scribon. 84. Amm. XIV 1 § 3 *nec* hiscere *nec loqui permissus.* XXIII 6 § 80 (of the Parthians) *nec ministranti apud eos famulo mensaeque adstanti* hiscere *vel loqui licet vel spuere: ita prostratis* [*prostrictis* Haupt] *pellibus labra omnium vinciuntur.*

„ „ HISCERE, TAMQUAM HABEAS TRIA NOMINA 161 n. IV 90 91 n. Demosthenes 3 Phil. § 3 p. 111 hopes that the Athenians will bear with his παρρησία: for they allow their very *slaves* more freedom of speech than citizens enjoy elsewhere. Menander in Stob. fl. LXII 27 a slave, kept in utter bondage, will be vicious; *μεταδίδου παρρησίας,* | *βέλτιστον αὐτὸν τοῦτο ποιήσει πολύ.* Xen. rep. Ath. I 12 we have established *ἰσηγορίαν* between slaves and freemen, sojourners and citizens. Plut. de garrulitate 18 p. 511 P. Piso the orator had forbidden his slaves to speak except in answer to questions. He had invited a company to meet Clodius, who was then in office. When the hour came, no Clodius appeared; the slave whose business it was to invite guests, was sent several times to see whether he was coming. It became late and Clodius was given up. 'Did you invite him?' says Piso. 'Yes.' 'Why has he not come?' 'He declined.' 'Why did you not tell me at once?' 'You did not ask me that.' Such is a Roman slave: but the Athenian slave while digging will ask his master on what terms peace has been concluded. Sen. ep. 47 § 13 (cited on III 184) how different with the less considerate master ib. § 3 *at infelicibus* servis movere labra ne in hoc quidem, ut loquantur, licet. virga murmur omne compescitur, *et ne fortuita quidem verberibus excepta sunt, tussis sternutamentum singultus.* magno malo ulla voce interpellatum silentium luitur. *nocte tota ieiuni* mutique *perstant.* § 5 *sic fit, ut isti de domino loquantur,* quibus coram domino loqui non licet: *at illi, quibus non tantum coram dominis sed cum ipsis erat sermo, quorum os non consuebatur, parati erant pro domino porrigere cervicem, periculum imminens in caput suum avertere: in conviviis loquebantur, sed in tormentis tacebant.*

„ „ TRIA NOMINA Quintil. VII 3 § 27 propria liberi, quae nemo habet nisi liber, praenomen nomen cognomen *tribum.* Suet. Cl. 25 *peregrinae condicionis homines vetuit usurpare Romana nomina dumtaxat gentilicia.* Marquardt Privatleben 8 n. 3. 14 n. 3. Slaves have one name as Sosia, Davus, Stichus.

„ „ PROPINAT Luc. somn. 12 *φιλοτησίας προπίνοντα ἐν χρυσαῖς φιάλαις ἑκάστῳ τῶν παρόντων.*

„ 128 129 SUMITVE TUIS CONTACTA LABELLIS POCULA Lucil. VIII 3 4 M *cum* poclo bibo eodem, *amplector,* labra labellis | ficta *arte conpono, hoc est cum ψωλοκοποῦμαι.* Sen. fr. 83 Haase (in Hier. adv. Iovin. I 30) *potionemque nullam nisi* alterius tactam labris *vir et uxor hauriebant.* ben. II 21 § 5 *ego ab eo beneficium accipiam, a quo* propinationem *accepturus non sum?* Ov. her. 17 79. am. I 4 31 32. a. a. I 575—6 *fac primus rapias* illius tacta labellis | pocula: *quaque bibit parte puella, bibes.* Lucian deor. d. 5 2 (curtain-lecture of Hera to Zeus) *οὐδὲ δύψῶν πολλάκις αἰτεῖς πιεῖν· ὁτὲ δὲ καὶ ἀπογευσάμενος μόνον ἔδωκας ἐκείνῳ, καὶ πιόντος ἀπολαβὼν τὴν κύλικα ὅσον ὑπόλοιπον ἐν αὐτῇ πίνεις, ὅθεν καὶ ὁ παῖς ἔπιε καὶ ἐνθα προσήρμοσε τὰ χείλη, ἵνα καὶ πίωγῆς ἅμα καὶ φιλῇς.* ib. 6 2. Petron. 113 *nec Giton me... tralaticia* propinatione *dignum iudicabat.* Bayle diet. *Longus* n. D. Apul. met. II 16 Price. X 16 f. Becker-Hermann Charikles I 189. II 287—8. Hermann-Blümner gr. Privatalterth. 248. Marquardt Privatleben 326.

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V 129 130 QUIS TEMERARIUS USQUE ADEO UT DICAT VI 181—8 quis deditus *autem* | usque adeo *est*, ut *non* horreat. XIII 59 *par* adeo; mark position of *adeo*.

„ 131 see Bion's comment on Theognis l. c. (Plut. de aud. poët. 4 fin. p. 22) *πῶς οὖν σὺ πένης ὢν φλυαρεῖς τοσαῦτα καὶ καταδολεσχεῖς ἡμῶν;* PERTUSA LAENA Pers. I 54 *trita lacerna*. Hor. ep. I 19 38.

„ 132 133 SI QUIS DEUS AUT SIMILIS DIS ET MELIOR FATIS DONARET HOMUNCIO allusion to Ter. eun. 42 43 (a stock quotation) *at quem* deum! *qui templa caeli summa sonitu concutit.* | *ego* homuncio *hoc non facerem?* cf. Hor. s. II 5 14 cited on 98.

„ 132 SIMILIS DIS Sen. ben. *passim* e.g. VII 31 § 2 *ad illa itaque cogitationes tuas flecte: non est mihi relata gratia, quid faciam? quod di, omnium rerum optimi auctores, qui beneficia ignoranti dare incipiunt, ingratis perseverant.* § 4 *more optimorum parentum, qui maledictis suorum infantium adrident, non cessant di beneficia congerere de beneficiorum auctore dubitantibus, sed aequali tenore bona sua per gentes populosque distribuunt unam potentiam sortiti, prodesse..* § 5 *imitemur illos: demus, etiamsi multa in irritum data sunt. demus nihilo minus aliis, demus ipsis, apud quos iactura facta est.* III 15 § 4 *qui dat beneficia deos imitatur.* The tradition is far older. Pythagoras in Ael. v. h. XII 59 the two noblest gifts of heaven to man, truth-telling and beneficence: and each resembles the works of the gods. Longin. 1 § 2. Diotogenes the Pythagorean in Stob. fl. XLVIII 62 f. (II 265 1 Meineke). Damaskios in Suid. *ἀγαθοεργία*. Synes. ep. 31 *τὸ γὰρ εὖ ποιεῖν ἐν τοῦτο μόνον ἔχουσι κοινὸν ἔργον ἄνθρωπος καὶ θεός*. Democritus in Plin. II § 14 acknowledged only two gods Poena and Beneficium. Philo de iudice 5 (II 347 M) it is a true saying of an ancient and hits the mark *παραπλήσιον οὐδὲν ἄνθρωποι θεῷ δρῶσιν, ἢ χαριζόμενοι. τί δ' αὖ* [read *ἂν*] *εἴη κρεῖττον ἀγαθὸν ἢ μιμεῖσθαι θεὸν γεννητοῖς τὸν ἄϊδιον*; Clem. Al. paed. III § 1 pr. *θεὸν δὲ εἰδὼς ἐξομοιωθήσεται θεῷ, οὐ χρυσοφορῶν οὐδὲ ποδηροφορῶν, ἀλλὰ ἀγαθοεργῶν*. strom. II § 102 *τῷ γὰρ ὅτι εἰκὼν τοῦ θεοῦ ἄνθρωπος εὐεργετῶν ἐν ᾧ καὶ αὐτὸς εὐεργετεῖται*. IV § 115 *ἀγάπη... ἀγαθοποιοῦσα.. πρὸς πάντας ἁπλῶς κατ' εἰκόνα θεοῦ*. VI § 108 *ἀγαθοεργία.. θείας ἐξομοιώσεως*. Gataker on Antonin. VII 70. Wetstein and Price on Matt. 5 44 45. Price on Luke 6 35.

„ 133 HOMUNCIO Georges adds to lexx. Ter. eun. 591. Petron. 34 (bis). Apul. met. IX 7. Aug. conf. IX 3. He has not the derivative *homuncionitae* (nickname of the Photinians) Mar. Mercat. blasphem. Nestor. 929 Migne.

„ 135 Suet. Dom. 11 the day before Domitian crucified one of his victims, a favorite actor, *in cubiculum vocavit, assidere in toro iuxta coegit, securum hilaremque dimisit,* partibus *etiam* de cena *dignatus est.*

„ „ FRATER Epiktet. I 25 § 15. Among Christians Luc. Peregrin. 13. Isokr. Aeginet. 30 p. 390c *εἶτα νῦν ἀδελφίζειν αὐτὸν ἐπιχειρήσουσιν*. Phot. lex. I 8 15 Porson *ἀδελφίζειν· τὸ ἀδελφόν τινα πυκνῶς καὶ θεραπευτικῶς καλεῖν*. Used also according to the grammarians by Hekataeos of Miletos, and the comic poets Strattis and Apollophanes. See HSt.

„ 135 136 FRATER AB IPSIS ILIBUS Bücheler (Rhein. Mus. XXXV 393): neglegitur conviva pauper, eidem si subito census equester contingeret, Virro maximum honorem praestaret: *da Trebio, pone ad Trebium, vis, frater, ab ipsis ilibus?* sic distinguunt quasi ipsorum ilium partem Virro amico concessurus sit nescio qua ex fera scissam aut quibus gulae inlecebris cognitam. aliud *ab* valet, aliud *de*. quidquid in cenam adfertur, id datur adponitur offertur Trebio, hic a domino cenae ut unice amari se sentiat grandi voce appellatur frater *αὐτάδελφος, ὁμόσπλαγχνος* sive qui

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alia verba tragici iactarunt, non germanus quidem nec uterinus sed *ab ipsis ilibus frater*, plane consanguineus. We, who reject his paradox, need not, with Adrien de Valois, say '*ab* pro *de* hic posuit Iuv.'; it means 'on the side of', as we say 'the under cut', *a parte sinistra*. Bücheler does not notice that C. L. Roth anticipated him: '*frater ab ipsis ilibus*, idem quod frater uterine, frater gemelle, vim vocis *frater* intendit, et *ipsis* vim vocum *ab ilibus* adauget.' The priority belongs to Silvestri '*fr. ab i. i.* quasi dicesse fratre mio carnale.' In default of evidence of this use of *ilia*, no concurrence of modern scholars will make me accept this interpretation.

V 136 137 O NUMMI, VOS ESTIS FRATRES Clem. Al. strom. VI § 21 Ἰσοκράτους πάλιν εἰρηκότος [or. 19 Aeginet. § 31 f. p. 390d] "ὥσπερ τῶν χρημάτων, ἀλλ' οὐκ ἐκείνου συγγενὴς οὖσα" Λυσίας ἐν τοῖς ὀρφανικοῖς [fragm. 264=inc. 1 ed. Turic.] λέγει "καὶ φανερὸς γέγονεν οὐ τῶν σωμάτων συγγενὴς ὤν, ἀλλὰ τῶν χρημάτων."

„ 137 court paid to *orbi* Epiktet. IV 1 § 148. Plut. de amore prolis 4 fin. p. 497 that money wins friends οὐχ ἁπλῶς ἀληθές, ἀλλ' ἐπὶ τῶν ἀτέκνων· τούτους οἱ πλούσιοι δειπνίζουσιν, οἱ ῥήτορες μόνοις τούτοις προῖκα συνηγοροῦσιν...πολλοὺς γοῦν πολυφίλους καὶ πολυτιμήτους ὄντας, ἂν παιδίον γενόμενον ἀφίλους καὶ ἀδυνάτους ἐποίησεν.

„ „ DOMINI REX Mart. II 18 cited on I 100.

„ 138 139 NULLUS TIBI PARVOLUS AULA LUSEBIT AENEAS Paulin. Nol. c. 21 513 *et nunc* in aula parvulus ludet *Dei*.

„ 140 STERILIS UXOR Mart. X 18 cited on XII 97.

„ 142 FUNDAT Aen. VIII 138 139 *Mercurius . . . quem candida Maia | Cyllenae gelido conceptum vertice* fudit. often used of the produce of the earth.

„ 142 143 LOQUACI NIDO Nonius 459 30 NIDOS *non solum domicilia avium, sed et fetus earum, Vergilio auctore dicere possumus* g. IV 17 *dulcem* nidis *immitibus escam*. Aen. XII 475 Forb. Prop. IV (V) 5 10. Montanus Iulius in Sen. ep. 122 § 12 *iam tristis hirundo | argutis reditura cibos immittere* nidis | *incipit*. Solin. 32 § 32. Ammian. XXII 15 § 25 *ibis . . .* nidulis *suis ad cibum suggerens ova serpentum*. Claud. 3 cons. Hon. praef. 5 *implumes . . .* nidos. Burman on Ov. med. fac. 77. Theophr. char. 5 (2 Jebb) περὶ ἀρεσκείας (the complaisant man) "when he is asked to dinner will request the host *to send for the children;* and will say of them, when they come in, that they are as like their father as figs; and will draw them towards him, and kiss them, and set them down beside him—playing with some of them, and himself saying 'wineskin', 'hatchet', and permitting others to go to sleep upon him, to his anguish." ib. 2 (Jebb 1) περὶ κολακείας "he will buy apples and pears and give them to the children while the father looks on; and adding with kisses '*chicks* of a good father'."

„ 144 NUCES Stob. flor. LXII 48 Pollis after dinner sent for his slaves' children, troops of them, and gave to some *walnuts* (κάρυα), to others dry figs.

„ 147 SET ind. *sed*. Ov. met. V 381. Orelli inscr. 1200 (cited XI 180 p. 214 med.). Sen. apocol. 12 § 2 *Agatho et pauci causidici plorabant*, sed *plane ex animo*. Scribon. 172 *paucas* sed *valde paucas*. Apul. met. VII 12 f. *cuncti denique*, sed *prorsus omnes*. X 22 p. m. *totum me prorsus*, sed *totum recipit*. Firmicus Maternus math. has many exx. Capitol. Anton. phil. 17 § 2 *speciale ipse bellum Marcomannicum*, sed *quantum nulla umquam memoria fuit, . . . transegit*.

„ 148 Ios. ant. XX 8 § 1 speaks doubtfully (λόγος ἦν παρά τινων) of the

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poisoning. Plin. h. n. 2 § 92 *veneficium quo Claudius Caesar imperium reliquit Domitio Neroni.* Toadstools thenceforward suspected. Suet. Dom. 14 the Chaldeans had foretold the end of D. in his early youth; *pater quoque super cenam quondam* fungis *abstinentem palam irriserat ut ignarum sortis suae, quod non ferrum potius timeret.*

V 148 POST QUEM [BOLETUM] NIHIL AMPLIUS EDIT the words, bracketed by Haase, omitted by Bücheler, at the end of Sen. apoc. 4 *nec post boletum opipare medicamentis conditum plus cibi sumpsit,* seem to have been added by a scribe from Iuv.

„ 151 PHAEACUM AUTUMNUS priap. 60 *si quot habes versus, tot haberes* poma, *Priape,* | *esses antiquo ditior* Alcinoo. Ov. Pont. IV 2 9 10 *quis* ... poma *det* Alcinoo? Mart. VIII 68 1. XII 31 10. Tert. pall. 2 f. *orbis ... amoenus super* Alcinoi pometum. Iulian misop. 352ᵃ ὁ Ἀλκίνου κῆπος (so ep. 24 392ᵃ. 27 401ᵃ. Eumath. erot. 1 4). Plin. XIX § 49 *antiquitas nihil prius mirata est quam* Hesperidum hortos *ac regum Adonidis et* Alcinoi.

„ 152 rationalistic interpretation of the dragon of the Hesperides in Solin. 24 4 5. see Lobeck Aglaoph. 699.

„ 153 AGGERE VIII 43 n. Jordan St. Rom 1 215—6 the wall reaching from the Esquiline to the Colline gate, made by Servius Tullius, completed by Tarquinius Superbus (DH. IX 68. cf. IV 54. Strabo 234. Varro in Censorin. 17 § 8. Cic. rep. II § 6). Plin. III § 67 *clauditur ab oriente* aggere *Tarquinii Superbi inter prima opere mirabili.*

„ 154 Philo de animal. 23 (VIII 111 Lips. 1830) an ape driving four goats in the amphitheatre, shaking the reins, cracking his whip, shouting to his team. c. 90 (140) starvation and the whip the instruments of training. Claud. in Eutr. 1 303—7. On apes see Movers Phönizier III 93 94. Philostr. imag. II 17 f. as charioteers. Lipsius has a less probable interpretation (milit. Rom. V 14 f.) 'venator hic describitur et bestiarius, qui feras iaculari condiscit in capella.' See a fight between two apes, one mounted on a goat, one on a dog, one armed with spear, one with sword in Hennin. p. 913. Bochart hieroz. pt. 1 l. III c. 19 fin. cites anth. Pal. VI 312 *ἠνία δή τοι παῖδες ἐνί, τράγε, φοινικόεντα* | *θέντες καὶ λασίῳ φιμὰ περὶ στόματι,* | *ἵππια παιδεύουσι θεοῦ περὶ ναὸν ἄεθλα,* | *ὄφρ' αὐτοὺς ἐφορῇ νήπια τερπομένους,* and Mart. IV 52. Fr. Jacobs cites pitture di Ercolano II tav. 44 Cupids racing on goats. Henninius p. 955 'simiam equitem ex capra iaculandi artificem inter ludicra militis etiam Asiatici enumerat accuratissimus Leo Africanus.' Heinrich 'Beim Leo Afr. in der Descript. Africae, ed. Elzevir, steht aber das nicht ... Woher mag nun diese Notiz genommen sein?'

„ „ METUENSQUE FLAGELLI Pers. II 31 metuens divum *matertera.*

„ 159 SI NESCIS ind. *si.* Ov. am. III 8 13.

„ „ EFFUNDERE BILEM Sen. ep. 53 § 3 *nausea enim me segnis haec et sine exitu torquebat, quae* bilem *movet nec* effundit.

„ 161 LIBER HOMO 127 n. III 125 n. IX 121. Cic. ad Brut. I 17 § 5 *qui ne* liberi *quidem* hominis *numero sit.* Mart. II 53 1—6 *vis fieri* liber? *mentiris, Maxime, non vis:* | *sed fieri si vis, hac ratione potes.* | liber eris, cenare foris si, Maxime, noles, | *Veientana tuam si domat uva sitim,* | *si ridere potes miseri chrysendeta Cinnae,* | *contentus nostra si potes esse toga,* 8—10 *si tua non rectus tecta subire potes.* | *haec tibi si vis est, si mentis tanta potestas,* | liberior Partho vivere rege potes. IX 10 *cenes, Canthare, cum foris libenter,* | *clamas et maledicis et minaris.* | *deponas animos truces, monemus:* | liber non potes et gulo-

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sus esse. With the whole v. cf. Iuv. IX 46 47 *sed tu sane tenerum et puerum te | et pulchrum et dignum cyatho caeloque putabas.*

V 161 REGIS so *regina* Mart. X 64 1 *contigeris* regina *meos si Polla libellos.*

„ 161—173 III 125 n. Plut. de audiendo 16 pr. p. 46 *ἐπαινεῖν, ὥσπερ οἱ παράσιτοι τοὺς τρέφοντας, ὅταν ὑπ' αὐτῶν λοιδορῶνται.*

„ 162 CAPTUM TE NIDORE SUAE PUTAT ILLE CULINAE Hor. S. II 7 37—8 *'etenim fateor me' dixerit ille | 'duci ventre levem, nasum* nidore *supinor.'* Zenob. IV 12 (paroem. I 87 Leutsch) *ζεῖ χύτρα, ζεῖ* (or *ζῇ*) *φιλία· ἐπὶ τῶν διὰ τοῦ δείπνου συνιόντων εἰς φιλίαν.*

„ 163 NUDUS Hor. C. III 16 22 23 *nil cupientium* | nudus *castra peto.* like the cynics (XIV 308 n.).

„ 164 FERAT I 139 n. quis ferat? Ov. rem. 383.

„ „ ETRUSCUM AURUM the use of charms (also in medicine) was very prevalent Plin. XXXII § 24 *surculi infantiae adalligati tutelam habere creduntur.* See ind. Plin. *adalligo.*

„ 166 XIV 129 n. 132 n. DCass. LXXIII 3 § 4.

„ 166 167 ECCE DABIT IAM SEMESUM LEPOREM Hor. S. II 6 85 86 (the country mouse) semesa*que lardi | frusta* dedit.

„ 167 ALIQUID DE CLUNIBUS APRI Spartian. Caracall. 3 § 6 *fratrem patruelem Afrum, cui pridie* partes de cena miserat, *iussit occidi.* Suet. Tib. 34 cited on I 140.

„ 171 172 Tert. cited 161 n. id. patient. 16 *patientiam,...quae ventris operarios contumeliosis patrociniis subiectione libertatis gulae addicit.* Chrys. de s. Babyla 8 p. 548[e] where parasites are likened to dogs, cramming their shameless bellies with scraps *ἀπὸ τῶν παρανόμων δείπνων.* Galen XVII (2) 150 in the time of [M. Aurelius] Antoninus, father of Commodus, all his intimate acquaintance shaved close (*ἐν χρῷ κειρόμενοι*), but when Lucius (L. Verus) nicknamed them actors of farces (*μιμολόγους αὐτοὺς ἀπεκάλει*), those who associated with him let their hair grow again. Hier. adv. Helvid. 20 (II 22S[d]) parasitus in contumeliis gloriatur. Luc. conviv. 18 to while away a pause in the feast the jester is called in: *ἄμορφός τις ἐξυρημένος τὴν κεφαλήν, ὀλίγας ὀρθὰς ἔχων.* 19 Alkidamas the cynic could not take his jests in good part, but challenged him to fight; rare sport made philosopher and jester, *παίων καὶ παιόμενος ἐν τῷ μέρει,* anthol. Pal. XI 434 (Luciani 18) 2 *μωρὸν ὁρᾷς φαλακρόν.* Aug. de peccator. meritis I § 32 (X 212[cd] Gaume) *ita excordes ut etiam cirrati ad movendum risum exhibeant cordatis delicias* fatuitatis, *quorum nomen ex graeco derivatum moriones vulgus appellat.* A christian jester, *cum esset omnium* iniuriarum *suarum mira* fatuitate patientissimus, would pelt with stones any, even his masters, who reviled Christ or the christian religion. § 66 (237[c]) *ipsos quoque* fatuos *videmus, quos vulgo* moriones *vocant, ad cordatorum delicias adhiberi, et in mancipiorum aestimatione pretiosiores esse cordatis.* Manetho IV 280 *μιμοβίους, χλεύης τ' ἐπιβήτορας, ὑβριγέλωτας.* 283—5 *μωρόφρονας, λιτούς, ἀσχήμονας, αἰσχρογέλωτας,* | *κρατοπλαγεῖς, ἀχίτωνας, ἀεὶ κορυφῇσι φαλακρούς,* | *ὧν ὁ βίος χλεύῃ τέχνην ἀπεμάξαθ' ὁμοίην.* V (VI) 104 *ξυρομένους κεφαλὰς μίμους ὀχλοισι γελοίους.* Sidon. ep. III 13 *inter haec tamen ipse avarissimus quemque non pascet tam panis bonus quam panis alienus, hoc solum comedens domi, si quid e raptis inter* alaparum *procellas praemisit obsoniis.* The tenth homily ascribed to Valerian[1], headed 'de parasitis', is a running

[1] Bp. A.D. 439 of Cemelium, now Cimiès, in ruins on a mountain near Nice; 20 homilies printed in Sirmond opp. I, bibl. max. patr. VIII, Galland X, Migne LII.

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commentary on this sat., well worth reading. Take a few lines: (bibl. max. patr. VIII 510[E]) *infelices quidem illos iudico,* quos ad iugem contumeliam venter invitat et ad omnem iniuriam gula *numquam poculis exsatiatura* sollicitat. *sed illos multo infeliciores puto, qui amica instigatione pugnas instituunt et inter fluentes mero calices alieno sanguine satiantur*...ibid.[A] *huic denique manducanti barba vellitur; illi bibenti sedilia subtrahuntur; hic ligno scissili, ille fragili vitro pascitur...* p. 511[A] *polluere est magis quam exornare convivium exspectare infelicium pugnas amicorum, si tamen amici dicendi sunt, qui captivorum lege serviunt et gladiatorum more pascuntur. datur misero inter ciborum novitates, vini liquores, quicquid vilius, quicquid asperius; ut in tanta rerum abundantia incertum sit, utrum esurire aut sitire sit melius.* To ascertain the date and authorship of these homilies it may be of service to compare them with Salvianus. Alkiphr. ep. III 7 ascribed to Ἑταιρόκοσσος a parasite.

VII Vahlen (über Iuv. und Paris in Sitzungsberichte d. Berl. Akad. 1883 1175—1192) holds that vv. 88—95 against Paris gave rise to the traditions (in the scholia and *vitae*) of Juvenal's banishment (see my vol. II pp. xi—xiv). The mention of Fabius and Cotta recalled the exile of Ovid, Lentulus suggested the banishment of Cicero. A legend arose, found in Sidon. and Malala and further enlarged by biographers and scholiasts. The *militiae honorem* of ver. 88, the *praefectos* of ver. 92 reappear in the *per honorem militiae* and *praefecturam cohortis* of vita 1 (Jahn); *et te Philomela promovit,* words put into the emperor's mouth by vita 5, are from ver. 92. The 80 years result from the combination (cf. I 15 seq. 25) that Iuv. declaimed to mid age and turned satirist after the death of Domitian (†96 A.D.), and went on writing far into the reign of Hadrian (†138 A.D.). The verses in question are an integral part of sat. VII, and can never have formed an independent epigram against Paris; they could not have occasioned Juvenal's banishment under Domitian, for they were not then written; nor again under Trajan or Hadrian.

„ 1 STUDIORUM absolute, as Ov. P. II 10 11 12 *vel* studiis, *quibus es, quam nos, sapientius usus,* | *utque decet, nulla factus es Arte nocens.* IV 8 1 studiis *exculte Suilli.* Plin. ep. III 18 § 5 n. and ind.

„ „ CAESARE Borghesi also (v 511) sees Hadrian here: 'non può riferirsi non che a lui, che fu l' unico degli imperatori dopo Claudio che coltivasse la letteratura.'

„ 4 BALNEOLUM GABIIS...FURNOS Hor. ep. I 11 13 furnos et balnea *laudat.* Cold baths at Gabii ib. 15 7—9 *vicus gemit invidus aegris,* | *qui caput et stomachum supponere fontibus audent* | *Clusinis* Gabiosque *petunt et frigida rura.* Strabo p. 238 of the fruitful plain near the quarries of Gabii: ἐν δὲ τῷ πεδίῳ τούτῳ καὶ τὰ Ἄλβουλα καλούμενα ῥεῖ ὕδατα ψυχρὰ ἐκ πολλῶν πηγῶν, πρὸς ποικίλας νόσους καὶ πίνουσι καὶ ἐγκαθημένοις ὑγιεινά.

„ 6 PRAECONES Plaut. Bacch. 815. Cic. n. d. III § 84. off. II § 83. Att. XII 40 § 4. dom. § 52. Hor. ep. I 7 56 cl. 65. a. p. 419. Tert. apol. 13 *sub eadem voce* praeconis *divinitas addicta conducitur.* acta ss. Victoris et Coronae 6. Scene at an auction Apul. met. VIII 23—25. Quintil. I 12 § 17 *dicant sine his in foro multi et acquirant, dum sit locupletior aliquis sordidae mercis negotiator et* plus voci suae debeat praeco. Ios. XIX 1 § 18 Euarestius Arruntius an auctioneer (τῶν κηρυσσόντων τὰ πωλούμενα), who by his loud voice became one of the richest men in Rome, and influential enough to do what he would in the city. Orelli inscr. 3883.

„ „ AGANIPPES Bursian Geogr. v. Griechenl. I 233. 239.

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VII 8 Mart. XIV 219 (cor bubulum) *pauper causidicus* nullos referentia nummos | carmina *cum scribas, accipe cor, quod habes.*

„ „ QUADRANS TIBI NULLUS Mart. X 82 5 quadrante *beatior uno.*

„ „ UMBRA Bentley on Hor. c. I 32 1.

„ 11 OENOPHORUM Lucil. III 51 M in Non. 173 16 *vertitur* oenophoris *fundus, sententia nobis.* Querolus p. 38 4 Peiper: *urceolum contusum et infractum,* oenophorum exauriculatum *et sordidum.* OENOPHORUM sing. among plurals, as II 169 *flagellum.* VI 150 *ovem.* IX 104 *canis.* 109 *librarius.* X 64 *sartago.*

„ „ ARMARIA Becker Gallus II^3 308—9 = bookcases in Vitr. Plin. ep. Vopisc. in lexx. dig. XXXII 52 § 7 *sed si bibliothecam legaverit, utrum* armarium *solum vel* armaria *continebuntur an vero libri quoque contineantur, quaeritur.* Nerva says that you must consider the testator's meaning; sometimes we take *bibliotheca* for the room; *alias* armarium, *sicuti dicimus 'eboream bibliothecam emit'.* § 7^a *quod igitur scribit Sabinus libros bibliothecam non sequi, non per omnia verum est: nam interdum* armaria *quoque debentur, quae plerique bibliothecas appellant. plane si mihi proponas adhaerentia esse membro* armaria *vel adfixa, sine dubio non debebuntur, cum aedificii portio sint.*

„ 12 TEREA Hor. a. p. 187 *aut in avem* Progne *vertatur.* Pers. V 8 9 *si quibus aut* Progne *aut si quibus olla Thyestae | fervebit.* Ov. tr. II 389 390. met. VI 423—675 who makes use of the Tereus of Soph. (Nauck trag. gr. fr. p. 204—8. Welcker gr. Trag. II 374—388); of Livius Andronicus (trag. rom.^{2} pp. 3 4 R. Ribbeck d. röm. Trag. 35—40); of Accius (trag. rom.^{2} 218—9. Ribbeck 577—586). Plaut. rud. 509. Claud. in Eutr. II 364—5 *his fabula* Tereus | ... *cantatur.*

„ 13 HOC SATIUS, QUAM SI Ov. am. III 9 47 *sed tamen* hoc melius, quam si.

„ „ SUB Obbar on Hor. ep. I 16 77.

„ 14—16 Plut. de tranqu. 10 p. 470 a Chian, *Galatian* or *Bithynian,* not content with honour or power among his own countrymen, covets the patrician garb; if he wins it, then the Roman praetorship; if he becomes praetor, the consulship. Friedländer I^6 203—6. Ios. ant. XVIII 6 § 4 f. Thallos the Samaritan, freedman of Tiberius, lends Agrippa a million.

„ 14 EQUITES ASIANI Gell. XIX 9 a birthday dinner given by *adulescens* e terra Asia de equestri loco. See the laments of the two court poets (Stat. s. III 3. Mart. VII 40 cl. VI 83) on the death of the freedman and imperial treasurer (*a rationibus*) Claudius Etruscus of Smyrna (Friedländer I^3 91—93).

„ 15 16 CAPPADOCES ... ALTERA GALLIA Luc. VII 541—4 *vivant* Galataeque *Syrique |* Cappadoces *Gallique extremique orbis Hiberi | Armenii Cilices: nam post civilia bella | hic populus Romanus erit.* Petron. 63 *habebamus tunc hominem* Cappadocem, *longum, valde audaculum et qui valebat: poterat bovem iratum tollere.* Caucasian slaves have always been in request (Movers die Phoen. III 82 who notes 'Cappadox' as a slave-name and cites Bochart Canaan III 12 p. 207 seq.). Friedländer I^3 192—3. anth. Pal. XI 238 1 2 Καππαδόκαι φαῦλοι μὲν ἀεί, χώνης δὲ τυχόντες | φαυλότεροι, κέρδους δ' εἵνεκα φαυλόταοι. cf. ib. 436 cited on 202. The Kappadokian sophist Pausanias, a native of Caesarea, died in old age a professor (τοῦ θρόνου μετέχων) at Rome (Philostr. soph. II 13). Skopelianos at Smyrna had Kappadokian pupils (ib. I 21 § 8). Apollonios of Tyana, the two Gregories and Basil, the commentators Andreas and Arethas, the sophists Pausanias (Philostr. II 13), Julian (Eunap.

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pp. 482—5 Didot), Aedesios (ib. 461—473), may redeem the credit of the nation. Suid. *κάπηλα* cites the prov. *τρία κάπηλα κάκιστα, Καππαδοκία, Κρήτη καὶ Κιλικία.*

VII 15 BITHYNI one Bithynian commended Tac. XVI 33 *idem tamen dies et honestum exemplum tulit Cassii Asclepiodoti, qui magnitudine opum praecipuus inter Bithynos, quo obsequio florentem Soranum celebraverat, labentem non deseruit, exutusque omnibus fortunis et in exsilium actus, aequitate deum erga bona malaque documenta.* Dio Chrysostom (a contemporary of our author) and his grandson Dio Cassius uphold the fame of Bithynian *equites* and senators. Aristeides ranks with the best of the sophists. The sophist Quirinus was of Nikomedeia (Philostr. II 29). Memnon of Herakleia, Arrian of Nikomedeia, two of the best historians of their age. Eunapios soph. (482 26 Didot) knew Hilary, a Bithynian painter (a second Euphranor) who was slain by the barbarians. Himerios of Bithynia (ibid. p. 494 35) sometimes rose to the level of the 'divine' Aristeides; his pieces have some historical value, but to us he is chiefly interesting as the teacher of Basil and Greg. Naz. and secretary of Julian. Pliny's despatches make Bithynia familiar to us; Nikaea is a name of note for church and state.

„ 19 LAURUM ind. *laurus.* Bay leaves chewed for digestion (geopon. XI 2, where also of their prophetic and prophylactic virtues) and to sweeten the breath Ath. 140de *ἔθος ἦν τοῖς πάλαι φύλλα δάφνης τραγηματίζεσθαι.* Mart. V 4. Used for purifications (Iuv. II 158 n.); in medicine (Plin. XX § 193. XXIII §§ 152—8); an emblem of peace (Plin. XV § 133); held in the hand by singers at feasts (Hes. *αἴσακος. μυρρίνης κλάδος ἢ δάφνης.* Paus. IX 30 § 3 of Hesiod) and by prophets (Hes. *ἰθυντήριον*).

See Spanheim on Kallim. Del. 94. Casaubon and Duport on Theophr. char. 16 pr. (pp. 126—7. 458—460 Needham). Munro on Lucr. I 739 ('laurel and tripod of Phoebus.' cf. Plin. XII § 3. anth. Pal. IX 505 11). Reimar on DCass. LXXII 18. HSt. *δαφνηφαγέω, -ία.* Bötticher Baumcultus der Hellenen 338 seq.

„ 20 HOC AGITE Plaut. mil. 1114. Ter. Ph. 435. Sen. Med. 562. 905. 976. Plut. Coriol. 25 § 3. qu. Rom. 25 p. 270^{c}.)(*alias res agere* (Cic. Brut. § 233. de or. III § 51. RAm. § 60) or *aliud agere* (Sen. ep. 1 § 1).

„ 21 DUCIS INDULGENTIA Suet. Caes. 69 *nec tam* indulgentia ducis *quam auctoritate.* Vit. 5 principum indulgentia. Stat. s. I 2174—5 *sic* indulgentia *pergat* | praesidis *Ausonii.* 20 exx. in Pliny's letters to Trajan. In an African inscription one who dedicated a triumphal arch and brazen statue to the Virtue of Caracalla or Elagabalus (Wilmanns 2381) also raised *aediculam tetrastylam cum statua aerea* Indulgentiae *domini nostri.* With *ducis* cf. Hor. c. IV 5 5. Ov. f. I 646 cet.

„ 23 CROCEA MEMBRANA TABELLA Jahn$^{1\,2}$, recte autem ab Hermanno revocatum esse *croceae tabellae* '*quia membrana ad tabellam, non haec ad illam pertinet*' non solum scholiorum scriptura nota '*tabellae*' sed etiam codex P qui idem exhibet, denique scholiastae verba ipsa '*membrana implentur, quae croceam tabellam habebant*' comprobant. errorem vero *crocea* (ex sonu [*sic*] insequentis vocis ortum) satis vetustum esse altera scholii explicatio postea adiecta ostendit, in qua ut *tabellae* quam formam pluralem esse arbitratur cum *crocea membrana* coniungat interpres male doctus laborat, cum prior explicatio rectissime ad veram scripturam redit. quod si nobiscum constitueris aliam quoque lectionem ut accuratius respiciamus antiquioris scholiastae verba ansam nobis dant, dico *implentur* fideliter a P et Σ servatum ab omnibus in *impletur* correctum. sed formam quoque membranum in usu fuisse cum ipsa

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scholiastae verba *membrana implentur quae ... habebant* ostendunt, tum glossae Philoxeni Cyrilli *ὑμὴν membranum διφθέρα τὸ βιβλίον membranum codex membrana διφθέρα σωμάτια* atque testimonia Isidori qui quamquam Pers. III 10 *iam liber, et positis bicolor membrana capillis* citat, unam formam 'membranum' novit *haec membrana dicuntur, membrana sunt candida lutea purpurea* origg. IX XI identidem repetens. quae testimonia saecula posteriora sapere si obicis quod Apuleius usurpavit *membranulum* aperte ad 'membranum' redit qua forma accepta *implentur* recte serves loco Iuv. BEER. add membranum *auris* levit. 8 23 Ashburnh.

VII 25 Plato burnt not only his heroic poems, seeing the vast superiority of Homer (Ael. v. h. II 20), but also the tragedy with which he intended to compete for the prize, after hearing Sokrates, saying (cf. Hom. Σ 392 with Eust.) Ἥφαιστε, πρόμολ' ὧδε· Πλάτων νύ τι σεῖο χατίζει. cf. Apul. dogm. Plat. I 2 f. apol. 10. Auson. epist. ad Symm. (XXVI 1 p. 127 8 Schenkl) *iste ... nugator libellus ..., quem tu aut ut Aesculapius redintegrabis ad vitam aut ut Plato iuvante* Vulcano *liberabis infamia, si pervenire non debet ad famam.* So Metrokles (DL. VI 95). anth. Pal. XI 214. Mart. V 53.

,, ,, DONA Hor. s. II 3 166—7 *quid enim differt, barathrone* | dones *quidquid habes an numquam utare paratis.* Sil. II 608 *victoris praedam* flammis donare *supremis.*

,, ,, VENERIS MARITO Philo de providentia II 41 (VIII 67 ed. Lips. 1830) if you explain Hephaestos to mean fire, Hera air, Hermes reason, you will praise the poets instead of accusing them. Haupt (opusc. II 74. 166—174. III 506) has many exx. of daring metonymy. Prudent. c. Symm. I 304—8 Vulcan = ignis. Stat. s. III 1 36 (to Hercules) *instratumque umeris dimitte gerentibus* hostem (the skin of the Nemean lion). 40—42 *quem te Maenalis Auge* | *confectum thyasis et multo* fratre [*Baccho* = wine] *madentem* | *detinuit.* Ov. am. II 5 35 36 *quale coloratum* Tithoni coniuge [*Aurora* = dawn] *caelum* | *subrubet.*

,, 26 TINEA Lucil. XXX 68 M (in Non. 272 13 and 462 24) *lanae opus omne perit, pallor,* tineae *omnia caedunt.* Stat. s. IV 9 10 *tu rosum* tineis *situque putrem* [*misisti libellum*]. Aristotle knows the book-worm hist. anim. IV 7 p. 532 a 18 *τὸ ἐν τοῖς βιβλίοις γινόμενον σκωληκῶδες.* V 32 *καὶ ἐν τοῖς βιβλίοις ἄλλα γίνεται, τὰ μὲν ὁμοια τοῖς ἐν τοῖς ἱματίοις, τὰ δὲ τοῖς σκωληκίοις ἄνευ τῆς οὐρᾶς, μικρὰ πάμπαν.* Vitr. II 9 § 13 *cedrus et iuniperus easdem habent virtutes et utilitates, sed ... ex cedro oleum quod cedreum dicitur nascitur, quo reliquae res cum sunt unctae, uti etiam libri, a* tineis *et carie non laeduntur.* Hor. a. p. 332. Ov. tr. I 1 7. III 1 13. Pers. I 42. Mart. III 2 7. Luc. adv. indoct. 16 (to the bibliomaniac) what hope in regard to your books makes you continually unrol and glue and crop and rub them with oil of saffron and of *cedar?* (Birt das antike Buchwesen, 1882, 365). Plin. XIII § 86 *libros citratos fuisse, propterea arbitrarier* tineas *non tetigisse.* Auson. epigr. 34 13. Hier. ep. 127 (16) 4 *pugnat contra* tineas *vestium sericarum.* (ib. 78 mans. 1 col. 470^{a} a metaphorical use, unknown to lexx. *excomedente se prius* tinea *peccatorum.* so Cypr. de zelo 7 pr. *animae* tinea.) Sedul. pasch. carm. IV 21 (a dactyl) *non* tinea *sulcat.* Iuvenc. hist. ev. I 648, 651.

,, 27 CALAMOS P *calamum.* recte. BEER.

,, 28 SUBLIMIA CARMINA Ov. am. III 1 39 *non ego contulerim* sublimia carmina *nostris.* Hor. a. p. 457 sublimes *versus.* On a student's seclusion Quintil. X 3 § 25 *Demosthenes melius, qui se in locum, ex quo nulla exaudiri vox et ex quo nihil prospici posset, recondebat, ne aliud*

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agere mentem cogerent oculi. ideoque lucubrantes cet. (I 51 n.). Plin. ep. IX 36 § 2.

VII 29 HEDERIS see ind. Wilmanns inscr. 646 10 *otiosa* hedera honor capitis Heliconius. Hor. ep. I 3 25 Wilkins. Ov. am. III 9 61. met. V 338. Stat. s. V 3 8. 5 30. Aeschyl. in Macrob. Sat. I 18 § 6 *ὁ κισσεὺς Ἀπόλλωνι*. Gifford compares Aristoph. eq. 534 Kratinos, who ought for his former victories to drink in the prytaneum, staggers about unpitied, *στέφανον μὲν ἔχων αὖον, δίψῃ δ' ἀπολωλώς*.

,, IMAGINE Cic. orat. § 110 (to Brutus) Demosthenes *quidem*, cuius *nuper inter imagines tuas ac tuorum, quod eum, credo, amares, cum ad te in Tusculanum venissem*, imaginem ex aere vidi. Plin. XXXIV § 19 *notatum ab auctoribus et L. Accium poetam in Camenarum aede maxima forma statuam sibi posuisse, cum brevis admodum fuisset.*

,, 30 DIVES AVARUS Ov. am. III 7 50 *quid nisi possedi* dives avarus *opes?* Sen. n. q. I 16 § 1 *Hostius fuit Quadra...hunc* divitem avarum, *sestertii milies servum, divus Augustus indignum vindicta iudicavit.*

,, 31 TANTUM ADMIRARI, TANTUM LAUDARE Apul. met. IV 32 pr. *interea Psyche cum sua sibi perspicua pulchritudine nullum decoris sui fructum percipit. spectatur ab omnibus,* laudatur *ab omnibus, nec quisquam, non rex, non regius, nec de plebe saltem cupiens eius nuptiarum petitor accedit.* cet. as cited. Mart. V 16 5—14 if I chose a pleader's life, *plurimus Hispanas mittet mihi nauta metretas | et fiet vario sordidus aere sinus. | at nunc conviva est comissatorque libellus | et* tantum gratis pagina nostra placet. | *sed non et veteres* contenti laude *fuerunt, | cum minimum vati munus Alexis erat. | 'belle' inquis 'dixti: iuvat et* laudabimus *usque'. | dissimulas? facies me, puto, causidicum.* Ov. am. III 8 5—8 *cum pulchre dominae nostri placuere libelli, | quo licuit libris, non licet ire mihi.* | cum bene laudavit, laudato ianua clausa est: | *turpiter huc illuc ingeniosus eo.* Stat. Th. XI 537—8 *nec iam opus est Furiis;* tantum mirantur *et astant* | laudantes. Burton anat. of melancholy pt. I s. 2 memb. 3 subs. 15 (p. 85 ed. 1676).

,, 32 IUNONIS AVEM Ov. a. a. I 627—8 laudatas *ostentat* avis Iunonia *pennas: | si tacitus spectes, illa recondit opes.* met. I 721. Plin. h. n. X § 43 *itaque praecedent* [alites] *et ordine, omnesque reliquas in his* pavonum *genus cum forma tum* intellectu eius et gloria. *gemmantes* laudatus *expandit colores adverso maxime sole, quia sic fulgentius radiant* cet. Philo de animal. 88 (VIII 139 Lips. 1830). Hadrian dedicated to the Argive Hera a peacock of gold and jewels (Paus. II 17 § 6). Varro fr. 183 Bü. (in Non. pp. 314, 440) *ubi graves pascantur atque alantur pavonum greges.*

,, 33 PELAGI XIV 267—302. CASSIDIS ib. 193—8. LIGONIS ib. 126—60. Sen. rh. contr. 9 § 4 navigabo, militabo. id. exc. contr. I 4 p. 145 7 K. Sen. ep. 4 § 10 *ut famem sitimque depellas,...non est necesse* maria temptare *nec* sequi castra.... § 11 *ad supervacua sudatur. illa sunt quae...nos* senescere sub tentorio cogunt, *quae* in aliena litora inpingunt. ad Helv. 10 § 6 *cum bene cesserit* negotiatio, *multum* militia *rettulerit, cum indagati undique cibi coierint, non habebitis, ubi istos adparatus vestros collocetis.* Tac. XI 7 *multos* militia, *quosdam* exercendo agros *tolerare vitam.*

,, 35 NUDA V 163.

,, 37 QUEM COLIS Hor. ep. I 18 86 cultura *potentis amici.* Mart. II 55 Rader *vis te, Sexte,* coli: *volebam amare. | parendum est tibi; quod iubes,* coleris: | *sed si te* colo, *Sexte, non amabo.*

,, ,, MUSARUM ET APOLLINIS AEDE RELICTA Tiberius established a second

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library on the Palatine, in the *templum divi Augusti* (or *templum novum*) begun by Livia and dedicated by Caligula. This survived Nero's fire (Plin. VII § 210. XXXIV § 43 *videmus certe Tuscanicum Apollinem in* bibliotheca *templi Augusti*) and is probably, as the temple was in the immediate neighbourhood of the *domus Tiberiana* (Suet. Cal. 22, on the slope of the Palatine facing the Capitol, Burn Rome and the Campagna 159, Henzen Acta arval. p. 55), identical with the *bibliotheca domus Tiberianae* (Gell. XIII 20 § 1). Beside this the old *bibliotheca Palatina* in the temple of Apollo seems still to have been used at least as late as the second century. TEMPLVM NOVVM. Suet. Tib. 74 *supremo natali suo Apollinem Temenitem...advectum Syracusis, ut in bibliotheca templi novi poneretur.* Identity of *templum divi Augusti* and *t. novum* (Henzen l. c.). Mart. XII 3 7 8 *iure tuo veneranda novi pete limina templi | reddita* Pierio *sunt ubi templa* [tecta?] choro, i.e. Domitian appears to have removed from the temple the library, damaged perhaps by a fire in his time (Suet. Dom. 20). PALATINE LIBRARY. ep. Marci ad Frontonem IV 5 p. 68 Naber *io, inquis, puero tuo, vade quantum potes, de* Apollonis [sic] bibliotheca *has mihi orationes* [Catonis] *adporta. frustra mittis; nam et isti libri me secuti sunt. igitur Tiberianus bibliothecarius tibi subigitandus est; aliquid in eam rem insumendum, quod mihi ille, ut ad urbem venero, aequa divisione impertiat.* This passage shews that the Apollo library was not identical with the Tiberian, though they seem to have had only one librarian. If, as Becker assumes, the Apollo library perished in the fire of Nero, the temple must have been soon restored (Tac. h. I 27 A.D. 69). As Mart. l. c. shews that the *bibliotheca templi novi* was dedicated to the Muses, Iuv. probably alludes here to both the Palatine libraries (from Hirschfeld röm. Verwaltungsgesch. I 187—8). Preller-Jordan I^3 311 cites Plin. XXXVI § 34 *ad Octaviae...porticum...Musae.*

VII 38 IPSE FACIT VERSUS Stat. s. IV 9 1—4 *est sane iocus iste, quod* libellum | misisti mihi, Grype, pro libello. | urbanum tamen hoc *potest videri,* | *si posthac aliud mihi remittes.* your book is rotten and moth-eaten, like the paper used by grocers for packing; nor does it contain your own pleadings in the three *fora* and before the centumvirs; 20—23 *sed Bruti senis oscitationes | de capsa miseri libellionis, | emptum plus minus asse Gaiano, | donas.* Spart. Hadr. 15 § 10 *et quamvis esset oratione et versu promptissimus et in omnibus artibus peritissimus, tamen professores omnium artium semper ut doctior risit contempsit obtrivit.* § 11 *cum his ipsis professoribus et philosophis libris vel carminibus invicem editis saepe certavit.* §§ 12 13 the famous reply of Favonius, when blamed for accepting Hadrian's censure of a word supported by classical usage: 'let me believe *illum doctiorem omnibus..., qui habet triginta legiones.*' c. 16 his verses in answer to Florus. anth. Pal. XI 394 *ποιητὴς πανάριστος ἀληθῶς ἐστιν ἐκεῖνος, | ὅστις δειπνίζει τοὺς ἀκροασαμένους. | ἢν δ' ἀναγινώσκῃ καὶ νήστιας οἰκαδε πέμπῃ, | εἰς αὐτὸν τρεπέτω τὴν ἰδίαν μανίαν.* Pope imitates Iuv. (epistle to Dr Arbuthnot 231—240) in his 'full-blown *Bufo*, puff'd by every quill'; 'His library (where busts of poets dead And a true *Pindar* stood without a head)'; 'Till grown more frugal in his riper days, He paid some bards with port, and some with praise; To some a dry rehearsal was assign'd, And others (harder still) he paid in kind.'

„ 39 MILLE ANNOS Plin. VII § 74 cited on XV 70 p. 375. Cornelius Nepos in Gell. XVII 21 § 3 places Homer 160 years *ante Romam conditam* i.e. B.C. 914. The 'thousand' is a round number as in the *mille rates* of Agamemnon's fleet (XII 122 n.).

„ 40 Bücheler in Rhein. Mus. XXXV 395 dives patronus recitaturo

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Maculonis commodat aedes, nihil muto, scholiastae cum compertum nihil haberent ex macula aliquam effinxere vocabuli interpretationem. nomen domus posuit poeta, tum describit eâm tanquam carcerem. certas aedes poetis inserviisse recitantibus ac singulas suo quoque tempore pluribus consentaneum est. philosophus ambitiosus in Epicteti dissertationibus III 23 23 *ἄκουσόν μου σήμερον διαλεγομένου ἐν τῇ οἰκίᾳ τοῦ Κοδράτου*. sic cum per privatas aedes vagarentur recitantes, Athenaeum Hadrianus instituit in quo poetae rhetoresque audirentur assiduo. Quadrati sane nimio plures ac nobiliores quam Maculones, sed domus Quadrati nihilo notior quam Maculonis aut balneum Scriboniolum et huiusmodi pleraque (the rest on ver. 233).

VII 40 COMMODAT AEDES ad Herenn. IV § 64 *Sannioni puero negotium dederat, ut vasa vestimenta pueros rogaret: servulus non inurbanus satis strenue et concinne compararat: iste hospites domum deducit, ait se* aedis *maximas cuidam amico ad nuptias* commodasse. *nuntiat puer argentum repeti—pertimuerat enim qui commodarat—'apage' inquit* 'aedis commodavi, *familiam dedi: argentum quoque volt? tametsi hospites habeo, tamen utatur licet, nos Samiis delectabimur.*' Kallias kept open house for the sophists (Plato Protag. 311ᵃ. esp. 337ᵈ. Kratyl. 391ᶜ).

„ 41 FERRATA DOMUS Prop. II (III) 20 12 ferratam *Danaes transiliamque* domum. GRANGAEUS.

„ 44 MAGNAS COMITUM DISPONERE VOCES Sen. ep. 52 § 9 *nec ideo te prohibuerim hos quoque audire, quibus admittere populum ac disserere consuetudo est,...si non ambitionis hoc causa exercent. quid enim turpius philosophia captante clamores?* DChrys. or. 32 (I 657 R) of philosophers: *οἱ δ' ἐν τοῖς καλουμένοις ἀκροατηρίοις φωνασκοῦσιν, ἐνσπόνδους λαβόντες ἀκροατὰς καὶ χειροήθεις ἑαυτοῖς*. Themist. or. 26 313ᵈ 314 the philosopher who is not content with chamber discussions among his pupils, but holds forth in public before all classes of men; nor is this all: *ἀλλὰ καὶ θέατρα ἤδη ἀγείρει* [so, not *ἐγ-*, ms. A and Wytt. bibl. crit. III 37] *καὶ πρότριτα ἐπαγγέλλει εἰς τὸ δικαστήριον συνιέναι καὶ ἀνέχεται ἐπαινούμενος καὶ περιοστεῖ* [ms. A, edd. *ἐπι-*] *τοὺς κεκραγότας*. Applause in church (Bingham ant. XIV 4 §§ 27 28). Sievers Libanius p. 27.

„ 45 SUBSELLIA Sen. cons. Marc. 10 § 1 *collaticiis et ad dominos redituris instrumentis scaena adornatur.*

„ 49 LITUS STERILI VERSAMUS ARATRO Ov. P. IV 2 15 16 *nec tamen ingenium nobis respondet, ut ante,* | *sed siccum* sterili vomere litus aro.

„ 52 SCRIBENDI CACOETHES Hor. ep. II 1 108 109. Luc. hist. conscr. 1 epidemic of tragic declamation at Abdera. Grang. cites Ov. tr. I 11 11 (he wonders that he could write at sea) *seu stupor huic studio sive est insania nomen.* Auson. Symmacho (before the griphus XXVI p. 128 15 Schenkl) *hunc locum de ternario numero ilico nostra illa poetica* scabies *coepit exscalpere, cuius* morbi *quoniam facile contagium est, utinam ad te quoque* prurigo *commigret.* Symm. ep. I 31 (25) § 3 (p. 17 12 Seeck) *novi ego, quae sit* prurigo *emuttiendi operis.* Sidon. ep. III 13 f. *quamquam* pruritu *laboret sermonis inhonesti.* Pope 'itch of vulgar praise,' 'the itch of verse and praise,' 'one poetic itch,' 'the vain itch t' admire and be admired.'

„ 53 VATEM Tac. d. 9. 12.

„ „ VENA Ov. P. II 5 21 22 *ingenioque meo,* vena *quod paupere manat,* | *plaudis et e rivo flumina magna facis.* Donat. vit. Verg. § 41 when Cicero had heard some verses of the bucolics, *et statim acri iudicio intellexisset* non communi vena *editos*, he ordered the whole eclogue

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to be recited, and said at the end *magnae spes altera Romae*, words afterwards inserted in Aen. XII 168.

VII 53—55 much the same thing said in three separate clauses cf. Aen. III 341—3.

,, 54 NIHIL hoc quoque loco non est cur a lectione cod. Pith. *nil* exhibentis recedamus. BEER.

,, 54 55 Petron. 118 *refugiendum est ab omni verborum, ut ita dicam, vilitate et sumendae voces a plebe summotae, ut fiat 'odi profanum vulgus et arceo'*.

,, 55 TRIVIALE see ind.

,, ,, MONETA Fortunatian. III 3 (p. 122 9 Halm) *vir perfectissimus dixit: verbis utendum est ut nummis* publica moneta *signatis*. GRANGAEUS. Quintil. I 6 § 3 *consuetudo vero certissima loquendi magistra,* utendumque *plane* sermone, ut nummo, cui publica forma *est* (a casual hexameter).

,, 56 MONSTRARE Stat. s. V 3 137 *natis te* monstravere *parentes*.

,, ,, SENTIO Cic. orat. § 23 *recordor longe omnibus unum anteferre Demosthenem eumque unum adcommodare ad eam, quam* sentiam, *eloquentiam, non ad eam, quam in aliquo ipse cognoverim*. Stat. s. IV 6 36—8 *deus, ille deus se saepe tuendum | indulsit, Lysippe, tibi, parvusque videri |* sentirique *ingens*.

,, 57 58 OMNIS ACERBI IMPATIENS gen. sing. of neut. adj. as subst. Dräger hist. Synt. I² 53 54. Nägelsbach-Müller lat. Styl. § 21. VFl. V 499 *sanctique potentia* iusti. The partitive gen. *acerbi* ad Herenn. IV § 48. Aen. XII 676. Ov. tr. V 2 21 *multum restabit* acerbi. Fabri on Liv. XXI 33 § 7. For the thought Grang. cites Sidon. ep. VIII 9 pr. *nosti enim probe laetitiam poetarum, quorum sic ingenia maeroribus ut pisciculi retibus amiciuntur. et si quid asperum aut triste, non statim sese poetica teneritudo a vinculo incursi doloris elaqueat*.

,, 57—59 OMNIS ACERBI IMPATIENS, CUPIDUS SILVARUM APTUSQUE BIBENDIS FONTIBUS AONIDUM quod omnes libri praebent *aptusque bibendis* prae Iahnii mutatione *avidusque* scholiorum ut videbatur lemmate commendata abunde defenderunt Hermann (vind. Iuv. 12) et Vahlen (Sitzungsber. d. k. k. Akad. Berl. 1883 p. 26). restat ut fundamentum quoque lectionis *avidusque* e libris petitum subtraham, scholion enim ad VII 58 in codd. sic conscriptum legitur: IMPATIENS CVP. *havidus ut Oratius* cet. quo fit ut *avidus* nullo pacto ad lemma referri possit. BEER. cf. Hor. ep. I 20 24 *praecanum, solibus* aptum. ind. Ov. *a. cursibus equus, furtis Ulixes, antennis ferendis pinus, saltatibus iuventus, clipeo tenendo manus, olivis ferendis terra, festa rebus minus* apta *gerendis*. For the thought cf. 105 n.

,, 59 60 CANTARE SUB ANTRO PIERIO Hor. c. II 1 39 40 to the Muse *mecum Dionaeo* sub antro | *quaere modos leviore plectro*. Prop. III (IV) 1 5 (to Callimachus and Philetes) *dicite, quo pariter* carmen *tenuastis in* antro? GRANG.

,, 62 Sidon. ep. VIII 9 *fortasse saturicum illud de saturico non recordaris* SATUR EST CUM DICIT HORATIUS EUHOE.

,, ,, EUHOE Enn. trag. 109 R. Catull. 64 255 Ellis. Plaut. Ov. met. IV 522. cf. Pers. I 102.

,, 63 64 CUM SE CARMINE SOLO VEXANT Hor. ep. II 2 90 vexat *furor iste poetas*.

,, 64 wit comes with wine Obbar on Hor. ep. I 5 18.

,, ,, DOMINIS CIRRAE NYSAEQUE Stat. s. III 1 141 Cirrae *pater .. opacae*. Sidon. c. 22 (19 Baret) 233—4 Nysa *vale Bromio, Phoebo Parnasse bi-*

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vertex. | *non illum Naxius, non istum* Cirra *requirat.* See Pape-Benseler Κίρρα, Νῦσα. De-Vit onomast. *Cirra, Cirraeus.* Bursian Geogr. v. Griechenl. I 180—2, citing Ulrichs in Abh. d. Münch. Akad. III 75 seq. Preller Ber. d. K. S. Gesellsch. VI 119 seq.

VII 65 PECTORA VESTRA DUAS NON ADMITTENTIA CURAS C. S. Curio cites Luke 16 13. Cic. 11 Phil. § 23 *duas res, magnas praesertim, non modo agere uno tempore, sed ne cogitando quidem explicare quisquam potest.*

„ 66 MAGNAE MENTIS OPUS Aen. VI 11 12 of the Sibyl magnam *cui* mentem *animumque* | *Delius inspirat vates.* VII 45 *maius* opus *moveo.*

„ 70 HOSPITIUM III 166. HYDRI Aeschylus first represented the Furies with snakes for hair (Paus. I 28 § 6. Lobeck Aglaoph. 403).

„ 71 POSCIMUS, UT SIT V 112 poscimus, ut *cenes civiliter.*

„ 73 ATREUS Hor. a. p. 186. Of Soph. Welcker gr. Trag. II 357—365. Nauck fragm. p. 127. Of Accius Ribbeck d. röm. Trag. 447—457. id. trag. Rom. fr. pp. 161—6. Of Pomponius ib. 231.

„ 74 75 NON HABET...HABET Plin. ep. III 16 § 11 n. Sen. n. q. II 47 f. *prorogativae sunt, quorum minae differri* possunt, *averti tollique* non possunt. Apul. mag. 1 pr. *quippe insimulari quivis innocens* potest, *revinci nisi nocens* non potest.

„ 76 LEONEM Sil. XVI 235—8. Mart. I 14.

„ 78 CAPIUNT PLUS INTESTINA POETAE Antiphanes in Ath. 127d καταβεβρωκὼς σιτία | ἴσως ἐλεφάντων τεττάρων. Liban. II 164 R of monks οἱ δὲ μελαχειμονοῦντες οὗτοι καὶ πλείω μὲν τῶν ἐλεφάντων ἐσθίουντες. Hor. ep. I 15 34 35 of Maenius *patinas cenabat omasi,* | *vilis et agninae,* tribus ursis quod satis esset.

„ 79 IACEAT IN HORTIS Tac. XVI 27 f. *cum plerique adepti consulatum et sacerdotia* hortorum *potius* amoenitatibus *inservirent.*

„ 83 THEBAIDOS also the Achilleis Stat. s. V 2 160—3 *ei mihi! sed coetus solitos si forte ciebo* | *et mea Romulei venient ad carmina patres,* | *tu deris, Crispine, mihi, cuneosque per omnes* | *te meus absentem circumspectabit Achilles.*

„ 84 PROMISITQUE DIEM Tac. d. 9 cited on 40. Epikt. III 23 §§ 6—8. 27. Ferrar. de acclam. III 3.

„ „ DULCEDINE CAPTOS culex 125. Ov. Pont. I 3 35. anthol. 113 7 R (Zingerle).

„ 87 ESURIT INTACTAM PARIDI NISI VENDIT AGAVEN here and 83 84 (LAETAM...PROMISITQUE DIEM) Rigault notes 'de Statio loquitur, ut de lenone; et lenonum puellae promittunt noctem.' Hence Claud. in Eutr. II 363—4 *hi tragicos meminere modos; his fabula* Tereus (ver. 12), | *his* necdum commissa choro *cantatur* Agave.

„ „ ESURIT Mart. III 38 cited on 91. see Holyday. INTACTAM Bentley on Hor. ep. II 2 80. PARIDI Eckstein in Ersch u. Gruber. Teuffel in Pauly V 1168. Grysar in Rhein. Mus. II (1833) 77 seq. The emperor Verus (Capitol. 8 § 7) *quasi reges aliquos ad triumphum adduceret, sic histriones eduxit e Syria, quorum praecipuus fuit Maximinus, quem* Paridis *nomine nuncupavit.*

„ „ VENDIT Ter. hec. prol. 6 7 *et is qui scripsit hanc* [*fabulam*] *ob eam rem noluit* | *iterum referre, ut iterum posset* vendere. 55—57 *date silentium,* | *ut lubeat scribere aliis mihique ut discere* | *novas expediat posthac* pretio emptas meo. Ov. tr. II 507—510 *quoque minus prodest, scaena est lucrosa poetae,* | tantaque non parvo crimina praetor emit. | *inspice ludorum sumptus, Auguste, tuorum,* | empta tibi magno talia multa leges. cf. Statius' flattery of Claudius Etruscus (14 n.).

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VII 88 LARGITUS HONOREM Dracont. de mensibus (Bährens p. l. m. v 214) Ian. 1 *purpura iuridicis sacros* largitur honores.

„ 89 SEMENSTRI DIGITOS VATUM CIRCUMLIGAT AURO Vahlen 'steckt an den Finger der Dichter den Goldreif des Sechsmonatstribunats,' taking *semenstri auro* as I have done. *tribunus semenstris* occurs CIL III 101. VIII 2586 51. IX 4885—6 (Marquardt StV. II² 368). For the use of the adj. (*semenstri* = tribunorum semenstrium) Vahlen compares II 170 *sic praetextatos* (=-orum) *referunt Artaxata mores*, and more generally XIII 96 *locupletem podagram*. 99 *esuriens ramus*. AURO cf. XI 43.

„ 90 91 CAMERINOS ET BARBAM pl. and sing. as VIII 182 *Volesos Brutumque*.

„ 91 NOBILIUM ATRIA Ov. m. I 171—2 *dextra laevaque deorum* | atria nobilium *valvis celebrantur apertis*.

„ 92 winds up the paragraph as X 337—8. Statius wrote *fabulae salticae*. Tert. scorp. 8 John Baptist *contumeliosa caede detruncatur in puellae salticae* (al. *psalticae*) *lucar*. Iosephus (vita 3 fin.) by the favour of the Jew Alityros, a μιμολόγος μάλιστα τῷ Νέρωνι καταθύμιος, obtained through Poppaea the release of some priests, whom Felix had sent for trial to Rome. Sen. n. q. VII 32 § 3 *at quanta cura laboratur, ne cuius pantomimi nomen intercidat? stat per successores Pyladis et Bathylli domus, harum artium multi discipuli sunt multique doctores: privatum urbe tota sonat* pulpitum....*philosophiae nulla cura est*. The *Pelopea*, heroine of Statius, was doubtless the daughter of Thyestes, mother by him of Aegisthos (Ael. v. h. XII 42. Hygin. f. 88). Suet. gr. 18 *L. Crassicius... initio circa scaenam versatus est, dum* mimographos *adiuvat*. Mart. II 7 3 (of Atticus) *componis belle mimos*. Aemilius Severianus a *mimographus* of Tarraco CIL II 4092 (Teuffel⁴ § 8 n. 1). Fragments of *mimi* in Ribbeck com.² 392—402. cf. Friedländer II⁶ 399.

„ 93 VATI QUEM PULPITA PASCUNT Plut. reg. apophth. Hiero 4 (II 175ᶜ) when Xenophanes complained that he could scarce keep (τρέφειν) two slaves, Hiero replied, 'Yet Homer, whom you revile, keeps (τρέφει) more than 10,000 when dead and gone.' So when Zoilus begged alms of Ptolemy, the king replied (Vitr. VII praef. § 9) *Homerum, qui ante annos mille decessisset, aevo perpetuo multa milia hominum* pascere.

„ 95 COTTA ranked for generosity with Seneca and Piso V 109. A freedman of his tells us in his own epitaph, found near Rome on the Appian way, that Cotta had several times given him presents of 400,000 sesterces, had encouraged him to marry, had protected his son and dowered his daughters Wilmanns inscr. 568 M • AVRELIVS • COTTAE | MAXIMI • L • ZOSIMVS | ACCENSVS • PATRONI *libertinus eram, fateor, sed facta legetur* | *patrono* Cotta *nobilis umbra mea;* | *qui mihi saepe libens census donavit equestris,* | *qui iussit natos tollere, quos aleret,* | *quique suas commisit opes mihi semper et idem* | *dotavit natas ut pater ipse meas,* | *Cottanumque meum* [filium] *produxit honore tribuni* | *quem fortis castris Caesaris emeruit..* | quid non Cotta dedit, *qui nunc et carmina tristis* | *haec dedit in tumulo conspicienda meo?* He was a son of M. Valerius Messalla Corvinus and of Aurelia of the family of the Cottae (Plin. h. n. X § 52. Ov. Pont. IV 16 42 seq.), adopted by his mother's brother shortly after 9 A.D., and thenceforward called M. Aurelius Cotta Maximus (schol. Pers. II 72. Ov. Pont. III 2 103 seq. cet.). On the death of his brother Valerius Messalinus, not long, as it seems (Henzen ann. inst. arch. 1865 p. 8 seq.), after 21 A.D. (Tac. an. III 34) he exchanged the name Maximus for Messalinus and became M. Aurelius Cotta Messalinus. Therefore this stone, on which Cotta is called Maximus, was engraved cir. A.D. 10—25, probably after

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A.D. 20, in which year Zosimus seems to have been *accensus* to Cotta in his consulship (Clinton F. R.). A.D. 32 Cotta is called (Tac. an. VI 7) *nobilis quidem, sed egens ob luxum, per flagitia infamis* (cf. 5 6. XIII 34. A.D. 58 Nero assigns to Aurelius Cotta, probably a son, a yearly pension, *quamvis per luxum avitas opes dissipasset.* cf. Plin. l. c. it is doubtful whether Scipio Metellus a consular or M. Seius a Roman knight first served up the livers of crammed geese: *sed, quod constat, Messalinus Cotta, Messallae oratoris filius, palmas pedum ex his torrere atque patinis cum gallinaceorum cristis condire repperit. tribuetur enim a me culinis cuiusque palma cum fide).* WILMANNS. By Teuffel in Pauly I[2] 2169 the consul of A.D. 20 is made grandson of Messalla, and father of Nero's pensioner. Ov. Pont. III 8 3 4 to Cotta *dignus es argento, fulvo quoque dignior auro ; | sed te, cum donas, ista iuvare solent.* 2 3—8, 35 36 where he anticipates the verdict of Iuv. *vos etiam seri laudabunt saepe nepotes, | claraque erit scriptis gloria vestra meis.* 'I have sometimes wondered why Iuv. never mentions Pliny. He had here an occasion of doing it; and Pliny was certainly a generous, and in some cases a munificent man.' GIFFORD. Pollio is also omitted.

VII 96 UTILE MULTIS as to Archimelos, whose epigram (of 18 verses) on his great ship Hiero rewarded with a thousand *medimni* of wheat (Ath. 209[b]); to Choerilos (Hor. ep. II 1 232—4 Schmid); Tiberius (Suet. 42) gave to Asellius Sabinus 200,000 sesterces for a dialogue, *in quo boleti et ficedulae et ostreae et turdi certamen induxerat.* Oppian received 20,000 staters from M. Aurelius (Suid. s. v. Sozomen h. e. praef. §§ 5 6 who names other patrons of letters and calls Oppian's patron Severus). GRANGAEUS.

„ 96 97 UTILE MULTIS PALLERE Ov. a. a. I 159 160 *fuit* utile multis | *pulvinum facili composuisse manu.* II 642. Luc. I 182 multis utile *bellum.* Coripp. Iust. IV 361.

„ 97 PALLERE ind. Hor. ep. I 19 18 Obbar *exsangue cuminum.* On the Saturnalia see Macrob. Sat. Lucian Sat. Marquardt StV. III[1] 562—4. Böttiger kl. Schr. III 196 seq. Scheiffele in Pauly. Preller-Jordan röm. Myth. II[3] 15—20. With VINUM TOTO NESCIRE DECEMBRI cf. Stat. s. I 6 1—8 *et Phoebus pater et severa Pallas | et Musae procul ite feriatae: | Iani vos revocabimus kalendis. | Saturnus mihi compede exsoluta | et* multo gravidus mero December | *et ridens Iocus et sales protervi | adsint, dum refero diem beatam | laeti Caesaris* ebriam *que noctem.* Hor. s. II 7 4 *libertate* decembri.

„ 99 PETIT HIC PLUS TEMPORIS ATQUE OLEI PLUS P et A *perit*, rectissime. locatur poeta de historiarum scriptoribus in passivum vertens quod in omnium ore est, de rebus inutilibus 'perdere oleum et operam.' BEER. Erasmus adagia has an excellent article on 'oleum et operam perdidi,' citing e.g. Cic. Att. II 17 § 1 *haec....non deflebimus, ne et* opera et oleum *philologiae nostrae* perierit. Macrob. Sat. II 29 § 30 on his return from the battle of Actium a raven greeted the conqueror '*ave, Caesar victor imperator.*' *miratus Caesar officiosam avem viginti milibus nummum emit.* The trainer's partner, who had received no share of the purchase-money, urged that another raven should be sent for, which cried, *ave, victor imperator Antoni.* Caesar, without taking offence, ordered the first *dividere donativum cum contubernali.* § 31 He bought a parrot and a magpie for the same greeting. A poor cobbler, fired by the example to train a raven *ad parem salutationem*, would often, drained dry by the cost, cry to the indocile bird *opera et impensa periit.* At last the bird learnt his lesson perfectly, and said it as Augustus passed by. *Satis domi salutatorum talium habeo*, said the prince. The bird rejoining

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opera et impensa periit, Caesar with a laugh bought it at a higher price than any of the others. OLEI I 51 n. *Venusina digna* lucerna.

VII 101 MULTA PAPYRO Suet. vir. ill. 104 p. 133 Reiff. (from Isid. orig. VI 12) *quaedam genera librorum certis modulis conficiebantur: breviori forma carmina atque epistulae, at vero* historiae maiori modulo scribebantur. On the manufacture of paper see H. Blümner Technologie (as cited below 135) I 308—325.

„ 102 OPERUM LEX Hor. s. I 3 62 63 *Lucilius ausus | primus in hunc* operis *componere carmina morem.* a. p. 135 *unde pedem proferre pudor vetet aut* operis lex.

„ 105 GENUS IGNAVUM Ov. am. I 15 1 2 *quid mihi, livor edax,* ignavos *obicis annos | ingeniique vocas carmen inertis opus?*

„ „ LECTO Plin. ep. III 1 § 4 n.

„ „ LECTO ET UMBRA Ov. am. I 9 41 42 *ipse ego segnis eram discinctaque in otia natus: | mollierant animos* lectus et umbra *meos.* Pauly IV 844. Marquardt Privatleben 702.

„ „ UMBRA 58 n. Friedländer III⁵ 616—7. 626 (uselessness of philosophy). Stob. fl. 97 17 *χειμῶνί τ' ἀσκεῖν σῶμα θερμά θ' ἡλίου | τοξεύματ' αἰνεῖν μὴ σκιατροφούμενος.*

„ 106 CAUSIDICIS 113 n. 136 n. VI 439 *nec* causidicus, *nec praeco loquetur.* Petron. 46 comm. *destinavi illum artificii docere, aut tonstreinum aut praeconem aut certe* causidicum, *quod illi auferre non possit nisi Orcus.* CIL VI 9240—2. Mart. cited 31 n.

„ „ CIVILIA OFFICIA Sen. rh. contr. II praef. § 3. esp. Sen. tranq. 8 § 1.

„ 107 IN FASCE Wyttenb. on Eunap. p. 140.

„ „ LIBELLI Quintil. X 7 § 33 n. id. cited ver. 123.

„ 108 MAGNA SONANT VFl. III 198 vana sonantem. TUM CUM probably we should read, as elsewhere, *tunc cum* (X 26. XIII 40). *tunc* occurs III 214 bis. VI 122. 235. 607. VII 111. X 89. 267. XII 53.

„ 110 QUI VENIT AD DUBIUM GRANDI CUM CODICE NOMEN Cic. QRosc. § 4 *non refert parva* nomina *in* codices? *immo omnes summas.* § 5 *non habere se hoc* nomen *in* codicem *accepti et expensi relatum confitetur,* see the whole speech.

„ 111 FOLLES Aug. c. D. XIV 24 § 1 *pulmones ... ad spiritum ducendum ac remittendum vocemque emittendam seu modificandam, sicut* folles *fabrorum vel organorum, flantis respirantis loquentis clamantis cantantis serviunt voluntati.* GRANGAEUS.

„ 112 CONSPUITUR ind. anthol. Pal. XII 229 Boiss. XVI 251. Ath. 294ᵇ. Petron. 74. O. Jahn archäol. Beiträge 150.

„ „ MESSEM Prop. II (III) 16 7 (a praetor has come from Illyricum, *maxima praeda tibi*) *quare, si sapis, oblatas ne desere* messes.

„ 113 CAUSIDICORUM 136 n. Mart. VIII 16 *pistor qui fueras diu, Cypere,* | causas *nunc* agis *et ducena quaeris.*

„ 114 RUSSATI Theodoret h. e. II 17 § 5 on the factions. Suet. Dom. 7. Galen X 478 K *οἱ περὶ βαίνετον καὶ πράσινον ἐσπουδακότες ὀσφραίνονται τὰς κόπρους τῶν ἵππων ἕνεκα τοῦ γνῶναι πῶς κατεργάζονται τὰς τροφάς.* CIL II 4315. Antonin. I § 5 Gataker. Coripp. Iustin. I 318—329 comm. Orelli 2593—8. 4749. Wilmanns 2599—2603. Inscriptions on the statues of charioteers in the racecourse at Constantinople anth. Pal. XV 41—50. XVI 335—387 comm. Plin. XXXIII § 90 *visumque iam est Neronis principis spectaculis harenam circi chrysocolla sterni, cum ipse concolori panno aurigaturus esset.* Friedländer II⁵ 286—306. Marquardt StV. III¹ 484. 490—502. Daremberg dict. des antiq. art. *circus.* On Nero's

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profuse expenditure on drivers and actors see Plut. Galba 16. Suet. Galba 15. cf. Tac. h. I 20. infr. 243 n.

VII 115 CONSEDERE a technical term. Aen. VII 169. Iuppiter in state, to receive the embassy of the dogs (Phaedr. IV 18 22) consedit *genitor tum deorum maximus.*

,, ,, AIAX cf. Pacuvius armorum iudicium Ribbeck röm. Trag. 218—223. trag. Rom. fr.^{2} pp. 80—82. Welcker d. ep. Cyclus II 1381. Accius armorum iudicium G. Hermann opusc. VII 365 seqq. Ribbeck röm. Trag. 368—376, trag. Rom. ff.^{2} pp. 154—157. A line and a half remain of an armorum iudicium of Pomponius (L. P. Bononiensis?) an Atellana according to Ribbeck com. Rom. fr.^{2} p. 228. Aeschylus *ὅπλων κρίσις* (Welcker d. Aesch. Tril. 438. Nauck trag. gr. fr. pp. 43 44) one of 8 tragedies taken from the Little Iliad of Lesches (Aristot. poet. 23 p. 1459^b 5. Welcker ep. Cyclus II 237). See too Qu. Smyrn. posthomer. v. Liban. or. IV 1038.

,, 116 117 BUBULCO IUDICE Sen. ep. 40 § 8 *quemadmodum enim* iudex *subsequi poterit, aliquando etiam* imperitus ac rudis? Quintil. XI 1 § 45 militarem ac rusticum iudicem. Cic. Att. VI 1 § 15 f. *Graeci vero exsultant, quod peregrinis iudicibus utuntur. 'Nugatoribus quidem' inquies. Quid refert?...vestri enim, credo, graves habent Turpionem* sutorium *et Vettium* mancipem.

,, 117 RUMPE IECUR Obbar on Hor. ep. I 19 15.

,, 118 SCALARUM GLORIA PALMAE etym. magn. 112 13 *ἀντήνους* (i.e. *ἀντηλίους*) *τοὺς τῆς δάφνης δρεπηκας τοὺς πρὸ τῶν θυρῶν ἱσταμένους.* Tert. de an. 1 of Socrates *nihil mirandum, si et in carcere inviscatas Anyti et Meliti* palmas *gestiens infringere ipsa morte coram immortalitatem vindicat animae.* Casaubon on Suet. Dom. 23 first explained this verse correctly. In the Gr. Lat. conversations (Haupt opusc. II 445 1—5) the Lat. runs: *laudem scripsi.—Cuius?—Iovis Capitolini.—Lege. magne dixisti. tolle* coronam.

,, 119 VOCIS PRETIUM Mart. cited on ver. 31. On barristers' fees see Quintil. XII 7 § 8 seq. Friedländer cites Labbe gl. II p. 427 where the modest sum of 100 *denarii* satisfies the claims of all the lawyers: *ἄγωμεν ἡμεῖς πρὸς τὸν τραπεζίτην, λάβωμεν παρ' αὐτοῦ δηνάρια ἑκατόν· δῶμεν τῷ δικολόγῳ* (the *causidicus*)...*καὶ τοῖς συνηγόροις* (in the Lat. *advocatis*) *καὶ τῷ νομικῷ* (the *pragmaticus*, in the Lat. *iuris perito*), *ἵνα σπουδαιότερον ἐκδικήσωσιν ἡμᾶς.*

,, 120 PELAMYDUM IV 42 n. Varro *γνῶθι σεαυτόν* (fr. 209 Bücheler) in Non. 49 14 *non animadvertis cetarios, cum videre volunt in mari* thunnos, *escendere in malum alte, ut penitus per aquam perspiciant pisces?* Nissen ital. Landeskunde I (Berlin 1883) 110 111.

,, ,, MAURORUM EPIMENIA BULBI Ov. rem. 797—8 *Daunius an* Libycis bulbus *tibi missus ab oris,* | *an veniat Megaris, noxius omnis erit.* The edible *βολβός* from Africa, which we eat, known to all (Dioscor. II 200. Plin. XIX § 95. other kinds §§ 93—97. XX §§ 102—6). cf. Oribas. II 22 where Daremberg renders 'vaccet,' a word unknown to Littré. Ath. 63^d—64^f (64^b the 'royal' best; next the red, the white and African *σκιλλώδεις*; the Egyptian worst of all). Theophr. h. pl. VII 13. Paul. Aegin. I 76, VII 3, where Adams (I 118, III 73) takes it to be a species of onion; not, as Sibthorp and Sprengel, of musk hyacinth. edict. Diocl. VI 41 bulbi Afri *sibae* [sive] *Fasiani maximi numero viginti, denarii duodecim;* 40 smaller ones are rated at the same price. 'Le nom de *bulbus* s'applique aux oignons d'une foule de plantes bulbeuses, parmi lesquelles il serait difficile de choisir. Leake [and Sibthorp flora Gr. I 238] fait observer qu'on

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mange en Grèce l'oignon de l'*hyacinthus comosus*, et qu'on le nomme *βολβός* ou *βορβός*' (Waddington). At a frugal board Plin. ep. I 15 § 2. Verg. moret. 96. Theokr. XIV 17. Part of the payment in kind to a pleader Mart. IV 46 10. Stat. s. IV 9 29 30 *non replictae* | bulborum *tunicae?*

VII 120 EPIMENIA Epikt. II 7 § 8 a lady, dispatching *τὸ πλοῖον τῶν ἐπιμηνίων* to Gratilla in exile, was warned that Domitian would seize it: 'Better,' she replied, 'that he should seize it, than that I should fail to send it.' see also Rönsch in Ztschr. f. oest. Gymn. 1880 818. Boniface (p. 36 Jaffé) has the form *-a -ae.*

„ 121 VINUM, QUINQUE LAGONAE for the apposition Britannicus cites Plaut. Ps. 1205—6 *nisi mi argentum redditur,* | *viginti minae.* Plin. XIV § 95 *ne quis vinum Graecum Amineumque octonis aeris singula quadrantalia venderet.* add exc. Vales. (ad calc. Amm.) § 73 vinum triginta amphoras. The German 'ein Glas Bier' cet. is different, for 'Bier, Wein, Fleisch' cet. with weights and measures are mutilated genitives (Heyse, Lehrb. d. deutschen Sprache, II[5] 186—7, 473).

„ 122 SI CONTIGIT AUREUS UNUS Daremberg dict. des ant. *aureus.* dig. L 13 1 § 12 *si cui cautum est honorarium vel si quis de lite pactus est, videamus, an petere possit. et quidem de pactis ita est rescriptum ab imperatore nostro et divo patre eius: 'litis causa malo more pecuniam tibi promissam ipse quoque profiteris. sed hoc ita ius est, si suspensa lite societatem futuri emolumenti cautio pollicetur. si vero post causam actam cauta est honoraria summa, peti poterit usque ad probabilem quantitatem, etsi nomine palmarii cautum sit: sic tamen, ut computetur id quod datum est cum eo quod debetur neutrumque compositum licitam quantitatem excedat.' licita autem quantitas intellegitur pro singulis causis usque ad* centum aureos.

„ 123 PRAGMATICORUM Orelli inscr. 4981. Henzen 7270. Quintil. XII 8 § 5 *pessimae vero consuetudinis, libellis esse contentum, quos componit aut litigator, qui confugit ad patronum, quia liti ipse non sufficit, aut aliquis ex eo* genere advocatorum, qui se non posse agere confitentur; *deinde faciunt id quod est in agendo difficillimum* cet. *νομικός* Friedländer I[5] 292, 297.

„ 124 Plin. ep. V 4. 9 (21). 13 §§ 6—10.

„ 125 seq. see the contemptuous description of DChrys. or. 4 (I 153—4 R). Luc. fugit. 10 Philosophy describes sophists as a species of Hippokentaurs, *σύνθετόν τι καὶ μικτὸν ἐν μέσῳ ἀλαζονείας καὶ φιλοσοφίας πλαζόμενον.*

„ 126 QUADRIIUGES Müller Handb. d. Archäol. § 199 4. Philo leg. ad Gaium 20 (II 565 M) to spite the Jews the Alexandrians set up in the largest and most famous *proseucha* an image of Gaius *ἀνδριάντα χαλκοῦν ἑπτοχούμενον τεθριππῳ.*

„ „ VESTIBULIS Aen. VII 177. 181—6. Prop. I 16 1—3 *quae fueram magnis olim patefacta triumphis,* | *ianua..., cuius inaurati celebrarunt* limina currus. Tac. XI 35 *in* vestibulo *effigiem patris Silii consulto senatus abolitam demonstrat.* Suet. Nero 31 of the golden house: vestibulum *eius fuit, in quo colossus cxx pedum staret ipsius effigie.* Marquardt Privatleben 220.

„ 127 BELLATORE 'charger' with *equus* (Verg. Ov. VFl. in lexx.); *bellicus equus* (Prop.).

„ 129 CONTURBAT bankruptcy III 180—3. XI 46—53. EXITUS HIC EST = Tac. d. 9 (cited p. 282 fin.).

„ 130 RHINOCEROTE Sil. I 25 *secto* tauro. Longus III 15 *τήραν*

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ἐλάφου. Toup on schol. Theokr. p. 109. Ruhnken Timae. s. v. τὴν ἀλωπεκῆν. Schneider on Plat. rep. I p. 136 λέων. lexx. πάρδαλις.

VII 131 Lucian cited I 46. LUTULENTA Mart. XII 26 8 the client forced *matutinum ferre patique* lutum.

„ 133 MURRINA ind. Marquardt Privatl. 743—5.

„ 134 STLATTARIA see esp. Heinrich on schol. (vol. I 396—9).

„ 135 136 PURPURA VENDIT CAUSIDICUM III 283 n. Cic. Att. XIII 12 § 2 *Ligarianam praeclare* vendidisti: *posthac, quidquid scripsero, tibi* praeconium *deferam.* p. Quinct. § 19 *cum auctionem* venderet. Prop. I 2 1 4 *quid iuvat ornato procedere, vita, capillo* | ...*teque peregrinis* vendere *muneribus?* Petron. 119 34 35 *Lucrinis* | *eruta litoribus* vendunt *conchylia cenas.* Ambr. off. II § 76 *ambitu vestium captantes petitionis suffragium.* Luc. adv. indoct. 29 compares the ignorant who seeks a reputation for learning by amassing books to the quack who courts practice by his instruments of ivory, silver and gold. A *causidicus* (113 n. I 32) in a Swiss inscription Wilmanns 2472. On the manufacture of purple see H. Blümner Technologie...der Gewerbe u. Künste bei Griechen und Römern (Leipzig 1875) I 224—240. A dandy flute-player in Phaedr. v 7 36—8; a dandy harper defeated by a master of the craft, whose crown and clothes together would be dear at 10 drachmae (Luc. adv. indoct. 8—10). Qualifications of a *rhetor* (Luc. rhet. praec. 15) καὶ ἐσθῆς δὲ ἔστω εὐανθὴς καὶ λευκὴ ἔργον τῆς Ταραντίνης ἐργασίας, ὡς διαφαίνεσθαι τὸ σῶμα, καὶ ἡ κρηπὶς Ἀττικὴ καὶ γυναικεία, τὸ πολυσχιδές, ἡ ἐμβὰς Σικυωνία πίλοις τοῖς λεύκοις ἐπιπρέπουσα, καὶ ἀκόλουθοι πολλοὶ καὶ βιβλίον ἀεί. See lexx. *vendito, vendo.* Tac. d. 6 of the pleader: *iam vero qui* togatorum *comitatus et egressus! quae in publico species!*

„ 137 FACIE MAIORIS VIVERE CENSUS see Gesner and Mühlmann *facies.* Sen. n. q. IV 2 § 8 *in* faciem *lati ac turbidi maris stagnat.* Sil. X 390 *heu rebus* facies *inhonora sinistris.* Quintil. VIII 5 § 22 (inventiunculae) facie *ingenii blandiuntur.* Shakespeare 'the outward *face* of royalty.'

„ 139 140 CICERONI NEMO DUCENTOS NUNC DEDERIT NUMMOS Mart. VIII 16 2 *causas nunc agis et ducena quaeris.*

„ 140 ANULUS INGENS Galen de praenotione 1 (XIV 599 K) those who aim at success, not only in medicine but in all arts, flatter the rich, attend their levées, escort them through the streets; and not only so, but also τῇ τῶν ἱματίων καὶ δακτυλίων πολυτελείᾳ καὶ τῷ πλήθει τῶν ἀκολουθούντων καὶ σκευῶν ἀργυρῶν παρασκευῇ τοὺς ἰδιώτας ἀναπείθουσιν, ὡς ἀξιοζήλωτοί τινες ὄντες. STANLEY. display of rings by fashionable musicians Plin. XXXVII §§ 6 7 HENNINIUS.

„ 141 SERVI Hor. S. I 3 11 12 *habebat saepe ducentos,* | *saepe decem servos.*

„ 142 SELLA Mart. IX 22 10 *et mea sit culto* sella *cliente frequens.*

„ „ TOGATI Mart. II 74 cited on 131.

„ 143 ANTE PEDES Mart. II 74 *cinctum* togatis *post et* ante *Saufeium* | *quanta reduci Regulus solet turba,* | *ad alta tonsum templa cum reum misit,* | *Materne, cernis? invidere nolito.* | hos illi amicos et greges togatorum | Fuficulenus praestat et Faventinus (money-lenders). XII 87 1—3 *bis Cotta soleas perdidisse se questus,* | *dum neglegentem ducit* ad pedes *vernam,* | *qui solus inopi restat et facit turbam.* Sidon. ep. I 9 (=9 p. 196—7 Baret) *duo fastigatissimi consulares.... utrumque quidem, si fors laribus egrediebantur, artabat* clientium praevia *pedisequa circumfusa populositas.* Agroecius (cited by Rigault) de orthogr. (Keil gramm. VII 125 3) *circum pedes sunt officia servorum, ante pedes amicorum: Iuvenalis* togati ante pedes. CONDUCTA ad Herenn. cited 40 n.

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VII 143 PAULUS we must not, with Borghesi v 533, identify our Paulus with any of the same name in Mart.; for there also Paulus plays different parts, and where it is the name of a real person, we may not assume that it is the P. of Iuv. (Friedländer III^{5} 466—7 citing Mommsen ind. Plin. s. Velius Paullus.)

„ 144 SARDONYCHE Mart. cited on 139 and on I 27 p. 100.

„ 145 RARA IN TENUI FACUNDIA PANNO Tac. d. 8 Marcellus Eprius and Vibius Crispus (IV 80 n.) are as well known at the ends of the earth as in their native towns, not because the one owns two hundred, the other three hundred million sesterces, though this very wealth may be thought due to their eloquence, but to that eloquence itself. *quo sordidius et abiectius nati sunt quoque notabilior* paupertas et angustiae rerum *nascentes eos circumsteterunt, eo clariora et ad demonstrandam oratoriae eloquentiae utilitatem illustriora exempla sunt, quod sine commendatione natalium,* sine substantia facultatum, *neuter moribus egregius, ... per multos iam annos potentissimi sunt civitatis.*

„ 146 Lys. or. 18 § 24. Plato legg. 949^{b}. Dem. fals. leg. § 310 p. 440. Sen. clem. II 6 § 2 (of the sage) *donabit lacrimis maternis filium et catenas solvi iubebit.* Quintil. IV 2 § 114. AV. ill. 4 § 9. 31 § 3. 63 § 1.

„ 148 GALLIA Lucian there apol. 15 *ἐπὶ ῥητορικῇ δημοσίᾳ μεγίστας μισθοφορὰς ἐνεγκάμενον, ὁπότε κατὰ θέαν τοῦ ἑσπερίου Ὠκεανοῦ καὶ τὴν Κελτικὴν ἅμα ἐπιὼν ἐνέτυχες ἡμῖν τοῖς μεγαλομίσθοις τῶν σοφιστῶν ἐναριθμουμένοις.* Gallic lawyers Wilmanns 2470.

„ 149 AFRICA Cornutus of Leptis (Teuffel röm. Literaturgesch. § 299 2), Fronto of Cirta (ib. § 355; his pupils § 364), the emperor Septimius Severus, also of Leptis (ib. § 370 2), Marius Victorinus (ib. § 408), Martianus Capella (ib. § 452), Fulgentius (ib. § 480). African inscr. in Wilmanns 2477 *Vocontio P. Fl. Pudenti Pomponiano c.v....multifariam loquentes litteras amplianti Atticam facundiam adaequanti Romano nitori.* 2471 *Marinus eq. R. iuris peritissimus.* 2476 *M. Damatius Urbanus summarum artium liberalium litterarum studiis utriusque linguae perfecte eruditus, optima facundia praeditus.* 2478 *Q. Publicius Aemilianus rhetor nationem Afer.* Hor. ep. I 20 13 (to his book) *aut fugies* Uticam. Apul. fl. IV 20 f. *quae autem maior laus aut certior quam Carthagini bene dicere, ubi tota civitas eruditissimi estis, penes quos omnem disciplinam pueri discunt, iuvenes ostentant, senes docent? Carthago provinciae nostrae magistra venerabilis, Carthago Africae Musa caelestis, Carthago Camena togatorum.* Kopp on Mart. Cap. § 669.

„ 150 FERREA PECTORA Stanley compares Hom. *χάλκεον ἦτορ, χαλκεόφωνος.* Cf. Hier. ep. 14 § 3 pr. ferreum pectus.

„ 151 CLASSIS = *συμμορία* Liban. ep. 139 your son is *τῆς συμμορίας ὁ κράτιστος* head of his form. NUMEROSA Nemesian. cyneg. 15 16 *nam quis non Nioben* numeroso *funere maestam | iam cecinit?* TYRANNOS X 112—3 n. Quintil. XII 1 § 40. Tyrants in hell Sil. XIII 612. DH. rhet. 10 § 15 p. 390 R. Plut. II 61^{e} Wytt. Liban. IV 798—817. 921—4 *κοινὸς τόπος ὑπὲρ τυραννοκτόνου.* 916—921 *κοινὸς τόπος κατὰ τυράννου.*

„ 152 SEDENS MODO LEGERAT Pers. I 17 sede legens *celsa.* They sit to read, but stand to declaim (STANS PERFERET) Plin. ep. VI 6 § 6 dicenti *mihi sollicitus* adsistit, adsidet recitanti. Eunap. soph. 488 54 Didot (of Prohaeresios) *ὁ δὲ ἐκ τῆς καθέδρας εἰς προάγωνά τινα διαλεχθεὶς οὐκ ἀχαρίστως, καὶ τὸν σχέδιον ὅσος ἐστὶν ἐξάρας λόγον, ἀνέστη θαρραλέως ἐπὶ τὸν ἀγῶνα.*

„ 153 CANTABIT XV 26 n. Sen. contr. 9 § 26. VERSIBUS lines of prose (*στίχοι*, also *ἔπη*) Plin. ep. III 5 § 12 n.

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VII 155 156 QUOD SIT CAUSAE GENUS ATQUE UBI SUMMA QUAESTIO Quintil. III 9 § 6 *ante omnia intueri oportet*, quod sit genus causae, quid in ea quaeratur. 10 § 5 *cum apparuerit* genus causae, *tum intuebimur, negeturne factum, quod intenditur, an defendatur, an alio nomine appelletur, an a genere actionis repellatur: unde sunt status.* 11 § 1 *his inventis intuendum deinceps Hermagorae videtur, quid sit* quaestio... quaestio *latius intellegitur omnis, de qua in utramque partem vel in plures dici credibiliter potest.* § 2 *in iudiciali autem materia dupliciter accipienda est: altero modo, quo dicimus multas* quaestiones *habere controversiam. quo etiam minores omnes complectimur: altero, quo significamus* summam illam, in qua causa vertitur: de hac nunc loquor, ex qua nascitur status, an factum sit, quid factum sit, an recte factum sit. § 3 *has Hermagoras et Apollodorus et alii plurimi scriptores proprie* quaestiones *vocant, Theodorus, ut dixi,* capita generalia, *sicut illas minores aut ex illis pendentes specialia.*

„ 158 MERCEDEM J. C. Leukfeld diatribe de praemiis veterum sophistarum, rhetorum atque oratorum. Jena 1719. 4to. Büchsenschütz Besitz und Erwerb (Halle 1869) 562—8. Petron. 58 *iam scies patrem tuum* mercedes *perdidisse, quamvis et* rhetoricam *scis.*

„ „ APPELLAS Cic. Colum. Quintil. in lexx. Nep. Att. 8 § 3. Sen. ep. 21 § 11 *venter praecepta non audit. poscit,* appellat. *non est tamen molestus creditor: parvo dimittitur, si modo das illi quod debes, non quod potes.* ben. I 2 § 3 *nemo beneficia in calendario scribit, nec avarus exactor ad diem et horam* appellat. III 7 § 1. V 21 § 3. VII 22 § 1 *quod debes, quaere cui reddas et si nemo poscet, ipse te* appella. cons. Marc. 10 § 2. rem. fort. 3 § 2. Longol. on Plin. ep. X 96 (97) § 7. Savaro on Sidon. ep. V 7 p. 334.

„ „ CULPA DOCENTIS Quintil. II 10 § 3 *eo quidem res ista* culpa docentium *reccidit, ut inter praecipuas quae corrumperent eloquentiam causas licentia atque inscitia declamantium fuerit.*

„ 159 LAEVA PARTE MAMILLAE Pers. II 53 54 *sudes et* pectore laevo | *excutiat guttas laetari praetrepidum cor,* as rightly understood by Conington and Gildersleeve against Casaubon and Jahn. Beer '*leve* quod legitur in P non errori librarii huius cod. originem debere sed iam in cod. X exstitisse consensus docet schedarum Arioviensium ex eodem fonte deductarum. trita vero lectione accepta 'mamillam' hoc loco significare iubemus 'pectus', quod si hac voce intellectum vult pluralem ponit poeta (VI 401, 491, ne his quidem locis propria notione neglecta) cum singulari unum *μαζόν* declaret qua notione statuta demum comica versus XIII 163 vis elucet; neque aliam significationem subesse loco XII 74 facile concedas. quo sermonis usu observato in lectione tradita *laevae* aequiescere licet, possis supplere *laevae a parte* synicesi [*sic*] non duriori quam versu XIV 90, aliis statuta. bene autem ut libris praestantissimis ab omni parte sufficiamus se habet ablativus ex more Iuvenaliano nude positus velut XIII 186 *lectis diversa parte tabellis,* denique ubi *parte* paene in adverbium temporis abiit XI 71 seq. *et servatae parte anni . . uvae?*'

„ 160 ARCADICO ind.

„ 161 DIRUS Sil. XVI 622—3 *non* dira *illa lues notis iam moenibus urbis* | *assiliet?* Sidon. c. 7 129 130.

„ 162 DELIBERAT AN ind. ad Herenn. III § 8 *sed si acciderit, ut in consultatione alteri ab tuta ratione, alteri ab honesta sententia sit, ut in deliberatione eorum, qui a Poeno circumsessi* deliberant, *quid agant.*

„ 162 163 AN PETAT URBEM A CANNIS Sil. XVII 225—6 *sat compos, qui*

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non ardentia tela | a Cannis in templa tuli Tarpeia? Sidon. c. 7 129—132.

VII 163 POST NIMBOS ET FULMINA CAUTUS Sil. XIII 15 16 *imbres, o patria, et mixtos cum grandine* nimbos | *et tonitrus fugio.* 19 20 *terror adhuc inerat superum ac redolentia in armis* | fulmina *et ante oculos irati pugna Tonantis.*

„ 165 ACCIPE QUOD DO Plaut. Ps. 111—7 *satin' est, si hanc hodie mulierem efficio tibi* | *tua ut sit, aut si tibi* do *viginti minas?* cet. ib. 1052—60. Rost (in Beck comm. soc. phil. II 1 53) cites Cic. Verr. II § 150 pr. *nunc,* quod *mihi abs te* datur, *id* accipio. fam. I 1 § 2 f. quod dat, accipimus.

„ 168 VERAS LITES ind. *verus.* Quintil. X 5 § 14 n. DH. de Isaeo 20 p. 627 12 R *κενὸς μὲν ἐν τοῖς ἀληθινοῖς, ψυχρὸς δὲ καὶ φορτικὸς ἐν τοῖς ἐπιδεικτικοῖς.* vet. script. cens. 3 § 2 (428 1 of Philistos) *Θουκυδίδου πρὸς τοὺς ἀληθεῖς ἀγῶνας ὠφελιμώτερος.* ars rhet. 10 § 16 f. (p. 391 15) *πρὸς ἀληθειαν ῥητορεύειν*)(*ἐν ταῖς τῶν σοφῶν διατριβαῖς εἰθισμένα ἀγωνίζεσθαι.* de Lysia 6 (p. 464 8) *περὶ τοὺς ἀληθινοὺς ἀγῶνας ἐκείνου μᾶλλον τετρίφθαι.* ibid. line 13 *τοῖς δικανικοῖς λόγοις καὶ παντὶ ἀληθεῖ ἀγῶνι.*)(*exercitatio illa* fictarum litium (Lact. I 1 § 10; he never spoke in court III 13 § 12 *eloquens numquam fui, quippe qui forum ne attigerim quidem*). Cic. de or. I § 149 Wilkins.

„ „ RAPTORE Sen. rh. exc. contr. I 5. II 3. III 5. IV 3. V 6. VII 8.

„ 169 FUSA VENENA Sen. rh. exc. contr. III 7. 9. VI 4. 6. VII 3. IX 5. 6. Quintil. VII 1 § 16 *argumenta et ex persona et ex re ducuntur, sed in unam facti quaestionem,* § 17 *sicut in illa controversia (utendum est enim . . his exemplis, quae sunt discentibus magis familiaria): 'abdicatus medicinae studuit. cum pater eius aegrotaret, desperantibus de eo ceteris medicis adhibitus sanaturum se dixit, si is potionem a se datam bibisset. pater acceptae potionis epota parte dixit* venenum *sibi datum, filius quod relicum erat exhausit: pater decessit, ille parricidii reus est.'* § 18 *manifestum, quis potionem dederit: quae si* veneni *fuit, nulla quaestio de auctore, tamen an* venenum *fuerit, ex argumentis a persona ductis colligetur.* § 54 *verum illa scholarum consuetudo ituris in forum potest nocere, quod omnia, quae in themate non sunt, pro nobis ducimus: . . obicis . . . .* venenum: *'ubi emi? a quo? quando? quanti? per quem dedi?'* Liban. IV 739—770. 908—915 *κοινὸς τόπος κατὰ ἰατροῦ φαρμακέως.*

„ „ INGRATUS Sen. rh. exc. contr. II 5. IX 1.

„ 171 RUDEM Ov. am. II 9 22 *tutaque deposito poscitur ense* rudis.

„ 172 VITAE ITER X 363—4 n. *semita vitae.* Ov. f. III 778. Sen. ep. 44 § 7 *per insidiosum* vitae iter *non tantum ferunt sarcinas, sed trahunt.* brev. vit. 9 § 5. ben. III 31 § 5. Petron. 84 pr. Auson. idyl 15 1 (Pythagoricon p. 147 Schenkl) *quod* vitae *sectabor* iter?

„ 173 PUGNAM Cic. opt. gen. orat. § 17 who calls Aeschines and Demosthenes *gladiatoram par nobilissimum,* says of Isocrates, *non enim in* acie *versatur et* ferro, *sed quasi rudibus eius eludit oratio.* Sen. rh. contr. II praef. § 2 *deerat illi* [Fabiano] *oratorium robur et ille* pugnatorius *mucro.* IX praef. § 2. exc. contr. III praef. § 13 *totum aliud est* pugnare, *aliud* ventilare. *hoc ita semper arbitratum est,* scholam quasi ludum esse, forum harenam; *et ideo ille primum in foro verba facturus tiro dictus est. agedum istos declamatores produc in senatum, in forum: cum loco mutabuntur, velut* adsueta clauso et delicatae umbrae corpora sub divo stare non possunt, *non imbrem ferre, non solem sciunt; adsuerunt enim suo arbitrio diserti esse.* § 14 *non est quod oratorem in hac puerili exercitatione spectes. quid si velis gubernatorem in piscina*

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aestimare? Tac. d. 34 in old times the young aspirant to public life attached himself to the chief orator of the day and attended all his speeches in the courts and in the assembly, *ita ut altercationes quoque exciperet et iurgiis interesset utque sic dixerim,* pugnare in proelio *disceret. magnus ex hoc usus, multum constantiae, plurimum iudicii iuvenibus statim contingebat,* in media luce *studentibus atque inter ipsa discrimina . . . aemuli* ferro *non rudibus dimicantes.* 35. 37 f. *plures...bonos proeliatores bella quam pax ferunt. similis eloquentiae condicio. nam quo saepius steterit tamquam in* acie *quoque plures et intulerit ictus et exceperit quoque maiores adversarios* acrioresque pugnas *sibi ipsa desumpserit, tanto altior . . . in ore hominum agit.* DChrys. or. 32 (I 663 R). Quintil. V 12 § 17 *declamationes, quibus ad* pugnam forensem *velut praepilatis exerceri solebamus, olim iam ab illa* vera *imagine orandi recesserunt atque ad solam compositae voluptatem nervis carent, non alio medius fidius vitio dicentium, quam quo mancipiorum negotiatores formae puerorum virilitate excisa lenocinantur.* § 21 f. *nos, qui oratorem studemus effingere, non* arma, *sed tympana eloquentiae demus?* § 22 *igitur et ille, quem instituimus, adulescens, quam maxime potest, componat se ad imitationem* veritatis, *initurusque frequenter* forensium certaminum pugnam *iam in schola victoriam spectet et ferire vitalia ac tueri sciat.* 13 § 59 (speaking of rules laid down by Theodorus and Apollodorus) *haec praecipiunt, qui ipsi non dicunt in foro, ut artes a securis otiosisque compositae ipsa* pugnae necessitate turbentur. Philostr. soph. II 26 § 3 the famous sophist Herakleides broke down, for fear of the court and guards, in an extemporary speech before the emperor Severus. Such a failure you would blame in a *causidicus* (*ἀγοραῖος*), for boldness and assurance are the mark of his class; *σοφιστὴς δὲ ξυσπουδάζων μειρακίοις τὸ πολὺ τῆς ἡμέρας πῶς ἂν ἀντίσχοι ἐκπλήξει*; a grave face and backward praise and the absence of accustomed applause is enough to bewilder him. see the letter of Pliny (I 18) to his book-worm (*scholasticus* ib. 24 § 4) friend Suetonius, who was frightened from pleading by a dream.

VII 173 UMBRA Petron. 2 comm. *nondum iuvenes declamationibus continebantur, cum Sophocles aut Euripides invenerunt verba quibus deberent loqui. nondum* umbraticus *doctor ingenia deleverat, cum Pindarus novemque lyrici Homericis versibus canere timuerunt. et ne poetas . . . . ad testimonium citem, certe neque Platona neque Demosthenen ad hoc genus exercitationis accessisse video.* Tac. XIV 53 Seneca to Nero A.D. 62 *ego quid aliud munificentiae tuae adhibere potui quam studia, ut sic dixerim, in* umbra *educata?* Stat. s. V 2 103—9 *tu, quamquam non ante forum legesque severas | passus, sed* tacita studiorum occultus in umbra, *| defensare metus adversaque* tela *subisti | pellere,* inermis *adhuc et tiro, paventis amici.* Never did Romulus see such tender years *mediis* bellare *togata | strage fori.* Amm. XVI 1 § 5 *ex academiae quietis* umbraculis *non e militari tabernaculo in pulverem Martium tractus.*

„ 174 175 VILIS TESSERA FRUMENTI Marquardt StV. II² 110—135, esp. 128—130. DCass. calls them *σφαιρία* (*σ. μικρά, ξύλινα*) or *σύμβολα*. Benndorf (Ztschr. f. oest. Gymn. XXVI 592—4) reckons 50 extant specimens, mostly of lead. They have the standing attribute of Annona, the *modius*, and sometimes two or three ears of corn; on the reverse is often a female figure with a cornucopiae in the left arm, a rudder in the right hand. Hirschfeld röm. Verwaltungsgesch. I 128—139, also in Philologus XXIX 1—96.

„ 174 TESSERA slaves were manumitted on condition of making over to their patrons *congiaria* and other largesses (DH. IV 24) *ἵνα τὸν δημόσιον*

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σῖτον λαμβάνοντες κατὰ μῆνα καὶ εἴ τις ἄλλη παρὰ τῶν ἡγουμένων γίγνοιτο τοῖς ἀπόροις τῶν πολιτῶν φιλανθρωπία φέρωσι τοῖς δεδωκόσι τὴν ἐλευθερίαν.

VII 176 QUANTI DOCEAT Plato apol. 20b *τίς, ἦν δ' ἐγώ, καὶ ποδαπός; καὶ πόσου διδάσκει; Εὔηνος, ἔφη, ὦ Σώκρατες, Πάριος, πέντε μνῶν.*

„ 176 177 in an inscription in Teos (Hermes 1875 501—3) we find the following yearly stipends: (1) three grammarians (for boys and girls) 600, 550, 500 drachms; (2) two drill serjeants (*παιδοτρίβαι*) each 100 dr.; (3) one teacher of archery and of throwing the javelin 250 dr.; (4) one fencing master (*ὁπλόμαχος*) 300 dr.

„ 178 BALNEA Saglio in Daremberg dict. des ant. *balneum.*

„ 178 179 PORTICUS, IN QUA GESTETUR DOMINUS Mart. XII 57 23 *intraque limen clusus essedo cursus.*

„ 179 GESTETUR Galen VI 329 K *αἰωρεῖν.* 321 and 324 *αἰώρησις.* XIX 336 *αἰώραις καὶ περιπάτοις καὶ βαλανείοις.*

„ 180 SPARGAT LUTO Rutil. Lup. II 12 *vacillantem puer sustentat ac ducit pallium per* lutum *trahentem.* Sen. ep. 107 § 2 *ridiculum est queri, quod* spargaris *in publico aut inquineris in* luto.

„ 181 UNGULA Stat. s. V 3 54 55 *non arva rigaret | sudor equum aut putri sonitum daret* ungula *campo.*

„ „ MULAE Magerstedt die Viehzucht der Römer (Sondershausen 1860) 169—174: common in Israel since David's time (Winer RW. *Maulthier*, Bochart hieroz. II c. 19—21), and since the Homeric age in Greece (Buchholz die homerischen Realien I 2, 1873, 182—5). Hehn Kulturpflanzen u. Hausthiere[2] 116, 503—4. Hermann-Blümner Gr. Privatalterthümer p. 114 n. 6. Still largely used in the S. of Europe and in Eastern lands. Philo de spec. leg. 8 (II 308 M) 'some prefer mules to all beasts of burden.' Plin. h. n. VIII §§ 171—5. used specially in the reda (Iuv. III 10, 317. Varro r. r. III 17 § 7 *celerius voluntate Hortensi ex equili educeres* redarias, *ut tibi haberes,* mulas, *quam e piscina barbatum mullum.* Sulp. Sev. dial. II 3 §§ 2, 5—7). Nero (Suet. 30 f.) never journeyed with less than 1000 carriages, *soleis mularum argenteis, canusinatis mulionibus.* Horace, with his modest means, might ride a mule as far as Tarentum, if he chose, without loss of caste (s. I 9 105). Mart. IX 22 13 14 if I ask for wealth, it is not for vulgar ends e.g. *ut* lutulenta *linat Tyrias mihi* mula *lacernas | et Massyla meum virga gubernet equum.* cf. XI 79 4.

„ 183 ALGENTEM RAPIAT CENATIO SOLEM Hor. c. II 15 14—16 *nulla decempedis | metata privatis* opacam | *porticus* excipiebat arcton. Vitruv. VI 7 (=4 § 2 p. 144 26 R) *aestiva* [triclinia] *ad septentrionem* [spectare debent], *quod ea regio non ut reliquae per solstitium propter calorem efficitur aestuosa, eo quod est aversa a solis cursu semper refrigerata et salubritatem et voluptatem in usu praestat.* DÜNTZER. Marquardt Privatleben 243. As the ancients had neither stoves nor deal floors, they depended much for warmth in winter (as now the Romans) on the aspect of the windows. Vitr. V 10 § 1 (for baths) *primum eligendus locus est quam calidissimus, id est aversus ab septentrione et aquilone. ipsa autem caldaria tepidariaque lumen habeant ab occidente hiberno.* Colum. I 6 § 2. Plin. ep. V 6 §§ 15, 28, 31.

„ „ CENATIO Petron. 77 *interim dum Mercurius vigilat, aedificavi hanc domum. ut scitis, casula erat; nunc templum est. habet quattuor* cenationes, *cubicula viginti,* porticus *marmoratos duos, susum* cenationem. Sen. ep. 90 §§ 9, 15. n. q. IV 13 § 7 *quamvis* cenationem *velis ac specularibus muniant et igne multo doment hiemem.* Plin. ep. II

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17 § 10 *deinde vel cubiculum grande vel modica* cenatio, *quae plurimo sole... lucet.* ib. §§ 12, 15. v 6 § 21.

VII 185 PULMENTARIA Haupt opusc. II 32 *et coco dic ut* pulmentaria *bene condiat* (ἵνα τὰ προσφάγια καλῶς ἀρτύσῃ). On the wages of cooks see Porphyr. on Hor. s. I 1 102 *L... Cassius Nomentanus adeo sine respectu calculorum suorum prodigus, ut sestertium septuagies gulae ac libidini impenderit. huius libertum Damam nomine* cocum *Sallustius Crispus historiarum scriptor fertur* centenis milibus annuis conductum habuisse.

„ 185—187 217 n. Stob. fl. XLIII 95 the vineyard committed to a slave worth not less than two minae, the children to a worthless Illyrian or Thracian. Sen. rh. contr. 26 § 14 *dixit Haterius quibusdam querentibus* pusillas mercedes *eum accepisse, cum duas res doceret:* numquam magnas mercedes accepisse eos qui hermeneumata docerent. Marquardt Privatleben 92—94.

„ 187 UT MULTUM ind. *ut.* Hier. ep. 133 § 13 *unum aut,* ut multum, *tres homunculos.* Vopisc. Aurelian 46 § 4.

„ 187 188 RES NULLA MINORIS CONSTABIT PATRI QUAM FILIUS Gataker on Antonin. I § 4 (where the emperor professes gratitude to his great grandfather for having taught him to attend public lectures and employ good teachers at home, and for the lesson ὅτι εἰς τὰ τοιαῦτα δεῖ ἐκτενῶς ἀναλίσκειν. His correspondence with Fronto shews how he reverenced a teacher who, in style at least, could scarcely have been less worthy of imitation). Scribon. Largus dedication to C. Iulius Callistus (Patav. 1655 p. 4 l. 10 up) *sunt quidam qui pluris omnia quam se ipsos aestimant.* Varro sat. Men. περὶ ἐδεσμάτων fr. 404 Bü. in Gell. XV 19 (§ 1 there are very many, to whom Varro's words will apply) § 2 *si, quantum operae sumpsisti, ut tuus pistor bonum faceret panem, eius duodecimam philosophiae dedisses, ipse bonus iam pridem esses factus. nunc illum qui norunt, volunt emere milibus centum, te qui novit nemo centussis.* Plut. de educ. 7 pr. p. 4 (Holland p. 5 12) 'now when children be growen to that age, wherin they are to be committed unto the charge of tutors, schoolemasters and governors: then, parents ought to have an especial care of their state, namely, under whom they set them to be trained up: least for want of good providence and foresight, they betray them into the hand of some vile slaves, base barbarians, vaine and light-headed persons. For most absurd and ridiculous is the practise of many men in this point: who if they have any servants more vertuous or better disposed than others, some of them they appoint to husbandry and tillage of their ground; others they make masters of their ships. They employ them (I say) either in merchandise to be their factours, or as stewards of their house to receive and pay all; or else to be banquers, and so they trust them with the exchaunging and turning of their monies. But if they meete with one slave among the rest that useth to be cupshotten, given to gluttony and belly cheere, or otherwise is untoward for any good service, him they set over their children to bring them up: Whereas indeed a governour over youth should be wel given and of a right good nature himselfe, such an one as *Phoenix* was, who had the breeding and education of *Achilles'* cet. cf. sat. XIV n. p. 289. Tac. d. 29 cited on 218. Liban. IV 199—201 R other men's strength resides in the body, the sophist's in the soul: therefore you may hear a father say that he would gladly purchase this possession for his son at the cost of his whole fortune. Story of a father who attended lectures with his son, acting as his παιδαγωγός, though he knew that his slaves were wasting his estate at home.

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VII 189 190 NOVORUM FATORUM Pacat. 27 *nullam maiorem esse crediderim principum felicitatem quam fecisse felicem et intercessisse inopiae et vicisse fortunam et dedisse homini* novum fatum. GRANG. (after Turneb.).

,, 190—4 the lucky man, like the Stoic sage (Lucil. inc. 135 Müller. Hor. s. I 3 124—5 Palmer), is fair and brave and wise and highborn, the prince of orators and of athletes and of singers.

,, 194 ET, SI PERFRIXIT, CANTAT BENE Hor. ep. I 1 108 *praecipue sanus, nisi cum pituita molesta est.*

,, 195 EXCIPIANT Stat. s. V 5 69 70 *meus ille, meus. tellure cadentem* | excepi. GRANG.

,, 196 Lucil. XXVI 11 M (in Non. 78) *ita uti quisque nostrum e bulgast matris in lucem editus.* Grang. of foundlings 'Lutetiae Parisiorum dicti *les enfans rouges*, non tam, quod vestibus rubris induantur, quam quod adhuc a matre rubentes ipsis in vicis exponantur et excipiantur.'

,, 197 DE RHETORE CONSUL Manil. IV 46 *ex exsule consul.* Suet. Galba 14 *ex assessore praefectus praetorii.* Capitolin. Pertinax 1 § 4 *puer litteris elementariis et calculo imbutus, datus etiam Graeco grammatico atque inde Sulpicio Apollinari, post quem idem Pertinax grammaticen professus est.* Spartian. Sever. 1 § 5 *octavo decimo anno publice declamavit.* Hand Turs. I 199. II 644.

,, 202 CORVO RARIOR ALBO so white blackbirds were exhibited as curiosities Varro r. r. III 9 § 17 (of *gallinae rusticae*) *aspectu ac facie incontaminatae in ornatibus publicis solent poni cum psittacis ac* merulis albis, *item aliis id genus rebus inusitatis.* Priscian perieg. 415—6 *hic* merulos *perhibent* albos (*mirabile dictu*) . . . *nasci.* anth. Pal. XI 436 *θᾶττον ἔην λευκοὺς κόρακας πτηνάς τε χελώνας* | *εὑρεῖν, ἢ δόκιμον ῥήτορα Καππαδόκην.*

,, 203 CATHEDRAE Sen. brev. vit. 10 § 1 *non ex his* cathedrariis *philosophis.* Friedländer I[5] 288. Eunap. p. 494 32 Didot. ib. 49 *τοῦ παιδευτικοῦ θρόνου.* p. 463 7 (of Sopater) *τοῖς βασιλείοις ἐγκάθηται θρόνοις.* Aug. de disciplina christ. § 9 (VI 984[b] Gaume) do not shew your love to your neighbour by partaking in his sins: say: *Christianus es, Christianus sum: non hoc accepimus in domo disciplinae, non hoc didicimus in illa schola quam gratis intravimus; non hoc didicimus sub illo magistro cuius* cathedra *in caelo est.* § 15 (988[b]) *Christus est qui docet;* cathedram *in caelo habet . . . schola ipsius in terra est, et schola ipsius corpus ipsius est.* On the bishop's *cathedra* or *sedes* (whence 'see'), *θρόνος* see Bingham VIII 6 §§ 10 11. Haddan in DCA 'cathedra.'

,, 205 ET HUNC this may, I now think with Silvestri, Weber, Teuffel, be understood of Carrinas. 'him too Athens saw in destitution, nor dared to bestow on him aught but its hemlock,' i.e. it left him to starve or end his misery by poison.

,, 206 GELIDAS CICUTAS XIII 186 n. Andokid. or. 3 § 10 p. 24. Lys. or. 18 § 24. Varro Hecatombe *περὶ θυσιῶν* in Non. 27 (fr. 99 Bücheler) *Socrates cum in vinculis publicis esset et iam bibisset κώνειον, in exodio vitae.* Tac. XV 64 *Seneca . . . Statium Annaeum, diu sibi amicitiae fide et arte medicinae probatum, orat provisum pridem venenum, quo damnati publico Atheniensium iudicio exstinguerentur, promeret, adlatumque hausit frustra, frigidus iam artus et cluso corpore adversum vim veneni.* Plin. (see Sillig's ind.) XXV § 151. XIV § 138 some took hemlock to provoke thirst *aliis cicutam praesumentibus ut bibere mors cogat.* Hermann-Stark griech. Staatsalterth.[5] § 139 9 (our common hemlock, conium maculatum L. ciguë de Socrate). Plut. ser. num. vind. 10 pr. p. 554[e] Wytt. Philostr. soph. I 8 § 3 f. Oribas. II 655 Dar. *κώνειον ὅτι τῆς ἄκρως ψυκτικῆς ἐστι δυνάμεως, ἅπαντες ἴσασιν.* Luc. somn. 26 pr.

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VII 207 TENUEM ET SINE PONDERE XI 96 n. *nudo latere et aerea.* Plin. ep. III 11 § 1 n. Ov. met. XIII 290 *rudis et sine pectore miles.* Ov. am. I 7 51 *albo et sine sanguine vultu.* For the prayer *sit tibi terra levis* see Prop. I 17 21—24. Wilmanns p. 693 a. Orelli 7382. Brisson de form. I c. 146. Kirchmann de fun. III c. 9. Ov. am. III 9 67 68 *ossa quieta, precor, tuta requiescite in urna | et sit humus cineri non onerosa tuo.* The corresponding curse ib. II 16 15 *solliciti iaceant* terraque premantur iniqua. Tert. test. an. 4 med. *terram gravem imprecaris.*

„ 208 ind. *ver.* Sil. XVI 310 Drak. Minuc. Oct. 12 § 6 comm. Mart. I 88. Becker Gallus[3] III 380—1. Hermann-Blümner gr. Privatalt.[3] 386—7. Freedmen were sometimes bound at certain times to crown the deceased's tomb or bust (Wescher and Foucart, inscr. recueillies à Delphes, Par. 1863, n. 110. 136. 142. 420. CIG 3922. Becker l. c.). Varro (Plin. XXXV § 160) gave orders that he should be buried, Pythagoras-wise, amid leaves of myrtle, olive and black poplar. Plin. XXI § 10 *florum quidem populus Romanus honorem Scipioni tantum habuit.* It was Scipio Serapio, who died in office, not leaving sufficient estate for his funeral expenses. *asses ergo contulit populus ac funus elocavit, quaque praeferebatur* flores *e prospectu omni sparsit.* § 11 *et iam tunc coronae deorum honos erant . . . ac* sepulcrorum *et manium.* Capitolin. Anton. phil. 3 § 5 *tantum autem honoris magistris suis detulit, ut imagines eorum aureas in larario haberet ac* sepulcra *eorum aditu hostiis* floribus *semper honoraret.* DCass. LXVII 3 § 1 A.D. 83 Domitian slew the player Paris for adultery with his wife Domitia, and as many καὶ ἄνθεσι καὶ μύροις τὸν τόπον ἐκεῖνον ἐτίμων, he gave orders for them to be slain. Kirchmann de fun. IV c. 3. Marquardt StV. III[1] 298—300. Schenkl has not noticed that Aus. epitaph 36 (=XVII 30 p. 78 S) 1—3 imitates Iuv. *sparge mero cineres bene olentis et unguine nardi, | hospes, et adde rosis balsama puniceis.* | perpetuum *mihi* ver *agit inlacrimabilis* urna. Prud. cath. 3 103 of Eden ver *ubi* perpetuum *redolet.* Elsewhere we find *ver aeternum, assiduum.*

„ 209 Curt Wachsmuth die Wiener Apophthegmen-Sammlung (Festschrift zur Begrüssung der in Karlsruhe vom 27—30 Sept. 1882 tagenden Philologenversammlung) n. 16. 134. Theon (progymn. in Spengel rhet. gr. II 103 20=I 213 Walz) to the saying of Isokrates ὅτι τοὺς διδασκάλους προτιμητέον τῶν πατέρων· οἱ μὲν γὰρ τὸ ζῆν ἡμῖν, οἱ δὲ διδάσκαλοι τὸ καλῶς ζῆν παρέσχοντο, retorts οὐκ ἐνῆν καλῶς ζῆν, εἰ μὴ τὸ ζῆν οἱ πατέρες παρέσχοντο. Capitolin. Ant. Pius 10 § 4 Antoninus had brought Apollonius from Calchis as a teacher of the young Marcus; Ap. refusing a summons *in Tiberianam domum,* because '*non magister ad discipulum debet venire, sed discipulus ad magistrum,*' he laughed 'it was easier for Ap. to come from Calchis to Rome than from his house to the *palatium.*' § 5 when Marcus *mortuum educatorem suum fleret vocaretur* [? av-] *que ab aulicis ministris ab ostentatione pietatis,* the emperor interposed *permittite illi, ut homo sit: neque enim vel philosophia vel imperium tollit affectus.* id. M. Ant. phil. 3 §§ 3—5. see the grateful acknowledgements of Aurelius comm. I §§ 5—13.

„ 209 210 VOLUERE ESSE very frequent of the appointments of nature or providence, of established traditions cet. many exx. in Merguet lex. Cic. IV 1004—8 e.g. Verr. I § 112 *quid enim natura nobis iucundius, quid carius* esse voluit? Sull. § 8 *me natura misericordem, patria severum: crudelem nec patria nec natura* esse voluit. Gai. III §§ 144 145.

„ 210 211 METUENS VIRGAE ET CUI NON ELICERET VIII 262. Plin. ep. III 14 § 1 n. I 5 § 6. 10 § 5. Sen. rh. contr. VII praef. § 6 sollicitus *declamator* et qui *de dictione sua* timeret *etiam cum dixisset.* Plin. XV § 84 *odore* prae-

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stantius et quod *diutius* servetur. XXVII § 133. Sen. ep. 72 § 5. ben. I 1 § 4. 12 § 2. Mart. I 39 6. Eutr. VII 12 pr. funestissimus et qui...purgaverit. Observe the usage (conj. after *qui* consec.) of Eutr. VIII 8 *vir* insignis et qui *merito Numae Pompilio* conferatur)(that of Capitolin. Ant. P. 2 § 2 laudabilis et qui *merito Numae Pompilio ex bonorum sententia* comparatur. Gustavus Fischer in his Lat. Grammar II 570 (New York 1876) has exx. of both ind. and conj.

VII 210 METUENS VIRGAE ind. *virga*. Vopisc. Tac. 6 § 6 virgarum magistralium *ictibus* terrorique. Hor. a. p. 415 *didicit prius* extimuitque magistrum. Grasberger Erziehung im klass. Alterthum I 273—5. II 100—3, 228. Ov. a. a. I 13 14 of Achilles *qui totiens socios, totiens exterruit hostes,* | *creditur annosum* pertimuisse *senem*. Aug. ep. 133 (159) 2 (to the tribune Marcellinus, respecting the punishment of Donatist murderers) *imple, christiane iudex, pii patris officium . . . noli perdere paternam diligentiam, quam in ipsa inquisitione servasti, quando tantorum scelerum confessionem, non extendente equuleo, non sulcantibus ungulis, non urentibus flammis, sed* virgarum verberibus *eruisti. qui modus coercitionis a* magistris artium liberalium *et ab ipsis parentibus et saepe etiam in iudiciis solet ab episcopis adhiberi*. Liban. III 256 R what the master imparts to the child, the tutor keeps. *δι' ὧν γὰρ ἂν ἡ φυλακὴ γένοιτο, τῶν παιδαγωγῶν ἐστιν, ἐπικειμένων, κεκραγότων, ῥάβδον δεικνύντων, σκύτος σειόντων*. In works of art where Chiron is seen with Achilles and his harp, the pupil has a most docile air. See Philostr. imagg. II 2 with Jacobs and Welcker. Siebold cites Roulez l'éducation d'Achille représentée sur les monumens de l'art (bullet. de l'acad. de Bruxelles 1842, IX pt. 2 p. 456). On the constr. Heins on Ov. met. I 323 metuentior *ulla* deorum.

,, ,, ACHILLES ind. Tert. pall. 4 *ille apud rupicem et silvicolam et monstrum eruditorem scrupea schola eruditus*.

,, 212 CITHAROEDI MAGISTRI ind. *Chiron*. Ov. m. II 630—9. He is *δικαιότατος* in Hom. *σώφρων* and *βαθύμητις* in Pind. *εὐσεβέστατος* in Eur. His knowledge of medicine [Plut.] vit. Hom. 202 pr. Sil. XI 449—452 *nam, quae Peliaca formabat rupe canendo* | *heroum mentes et magni pectora* Achillis, | centauro dilecta chelys *compesceret iras* | *percussa fide*. Sen. Tro. 832—5 *iam trucis Chiron pueri* magister, | *tinnulas plectro feriente chordas,* | *tunc quoque ingentes acuebat iras* | *bella canendo*. Stat. s. II 1 88 89 *tenero sic blandus Achilli* | *semifer Haemonium vincebat Pelea Chiron*. V 3 193—4 *quique tubas acres lituosque audire volentem* | *Aeaciden alio frangebat carmine Chiron*. Quintilian, advocating (I 10 §§ 9—33) the study of music for an orator § 29 *haec diutius forent dicenda, si hoc studium velut novum praeciperem*. § 30 *cum vero antiquitus usque a Chirone atque Achille ad nostra tempora apud omnes, qui modo legitimam disciplinam non sint perosi, duraverit*, cet. Max. Tyr. 34 (18) § 1. Liban. or. IV 1013. Auson. idyl 4 (XIII protrept. p. 37 Schenkl) 20 21 *sic neque* Peliaden terrebat Chiron Achillem | *Thessalico permixtus* equo. Sidon. c. 9 (=1 Baret) 130—6, ending *dormit mollius* in iuba magistri. c. 23 (=20 Baret) 200—2 *nec si Peliaco datus bimembri* | *ad* centaurica plectra *constitissem,* | hinnitum duplicis timens magistri.

,, 213 Cic. rep. I § 43 *magister ut discipulos metuat et iis blandiatur* spernantque discipuli magistros. DChrys. or. 32 (I 658 R to the Alexandrians) there is in your city no small number of so-called cynics, who in cross-roads and lanes and lobbies of temples collect and cheat children and sailors and the like, doing no good, but the greatest mis-

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chief possible, accustoming the ignorant to mock philosophers, *ὥσπερ ἂν εἰ παῖδάς τις ἐθίζοι διδασκάλων καταφρονεῖν.*

VII 213 SUA QUEMQUE ON SUA QUAEQUE see Dräger hist. Synt. I² 78 79. Liv. III 22 § 6 Weiss. XXIV 3 § 5. Tac. XIV 27 Nipp. Caes. b. c. I 83 § 2 Kramer-Hofmann. lex colon. Iul. Genetiv. (A. V. C. 710 = B.C. 44, in ephemeris epigraph. II 115) tab. III 7 12 (expanding abbreviations with Hübner) *duumvir aedilis praefectus coloniae Genetivae Iuliae quicumque erit, is* suo quoque *anno magistratu imperioque facito.*

„ 214 CICERONEM ALLOBROGA Quintil. XI 1 § 89 *quod ad nationes exteras pertinet,* Cicero *varie . . .* Allobrogas *ut hostes insequitur.* Compare the taunt of Regulus (Plin. ep. I 5 § 11) *Satrius Rufus,* cui non est cum Cicerone aemulatio, *et qui contentus est eloquentia saeculi nostri.* § 12 now that you tell me, says Pl., I see that it was meant spitefully; else it might pass as a compliment '*est enim...mihi cum Cicerone aemulatio, nec sum contentus eloquentia saeculi nostri.*' We must suppose that our Rufus was of Pliny's way of thinking.

„ 215 GREMIO cf. 223 n. *sedisti.*

„ 217 Marquardt Privatleben 92—94. Friedländer I⁵ 288. esp. Kuhn Verfassung des röm. Reiches I 83—104. cod. Theod. XIII 3 (de medicis et professoribus, with Godefroy's notes; esp. c. 11 where the *rhetor* has double the pay of the *grammaticus*).

„ 218 CUSTOS Plin. ep. III 3 § 4 n.

„ 219 QUI DISPENSAT, FRANGET SIBI Friedländer I³ 113 = I⁵ 112 vast fortunes of imperial *dispensatores.*

„ 220 221 ET PATERE INDE ALIQUID DECRESCERE, NON ALITER QUAM INSTITOR HIBERNAE TEGETIS Friedländer compares the bargaining in the *interpretamenta* (printed 1872 by A. Boucherie notices et extraits des manuscrits XXIII 277 seq.) in Haupt opusc. II 446: *ego duco me ad vestiarium. Quanti pareclum* (the pair, *ἡ ζυγή*)? *Centum denariis. Quanti penula? Ducentis denariis. Non potest tanti. tanti constat de infertoribus* (from the importers). *Quid dabo? Quod iusseris. Da illi* [c]*xxv denarios.* cf. Alexis in Ath. 224ᶠ *ἐὰν δ' ἐρωτήσῃς, πόσου τοὺς κεστρέας | πωλεῖς δύ' ὄντας; δέκ' ὀβολῶν, φησίν. βαρύ. | ὀκτὼ λάβοις ἄν; εἴπερ ὡνεῖ τὸν ἕτερον. | ὦ τᾶν λαβὲ καὶ μὴ παῖζε· τοσουδί. παράτρεχε.* For the *institor* cf. Sen. ap. Hier. adv. Iovin. I 47 (II 314ᶜ) institores *gemmarum sericarumque vestium.* The huckster Aristomenes (Apul. I 5) hawked honey and cheese through Thessaly, Aetolia, Boeotia.

„ 222 DUMMODO NON PEREAT, QUOD 225. [Quintil.] decl. 11 § 1 fin. ne pereat, quod *ultioni meae contingit bonus pater.*

„ „ MEDIAE NOCTIS AB HORA ind. *ludi.* Liban. II 592 R many leave their own houses and spend their time in those of magistrates, interrupting their breakfast, or if they are asleep, *βοαῖς ταῖς τῶν ἡκόντων ἀφυπνίζονται μᾶλλον ἢ ταῖς παρὰ τῶν παιδαγωγῶν οἱ παῖδες.* so of the tutor (*παιδαγωγὸς*) III 256 *ὁ δὲ αὐτόν τε καὶ τὸν νέον ὑπάγει τῷ λύχνῳ, καὶ πρῶτον αὐτὸν ἀφυπνίσας ἐπ' ἐκεῖνον ἔρχεται, πλέον τι τῶν ἀλεκτρυόνων ποιῶν, ἐγείρων τῇ χειρί. τῶν αὐτῶν τοίνυν τούτων ἠττᾶται καὶ τὰ τοῦ διδασκάλου, τοῦ μέχρι μὲν μεσημβρίας εἰδότος τὸν νέον, μετὰ ταῦτα δὲ οὐχ ὁρῶντος οὐδὲ συνόντος οὐδὲ πονοῦντος περὶ αὐτόν.* id. ep. lat. 7.

„ 223 SEDISTI ind. *sedeo.* Muson. in Stob. fl. LVI 18 (II 338 6 Mein.) *πῶς δ' οὐκ ἀνδρικώτερον τοῦ καθῆσθαι ἐν πόλει, ὥσπερ οἱ σοφισταί, τὸ ζῆν ἐν χωρίῳ;* Peerlkamp p. 283 cites e.g. Cic. finn. I § 39 *statua est in Ceramico Chrysippi* sedentis *porrecta manu.* Ael. v. h. IV 28 of Pherekydes *καθήμενον...ἐν Δήλῳ μετὰ τῶν μαθητῶν.* Pollux VIII pr. Grasberger Erziehung im klass. Alterthum II 215—7. Jahn Darstellungen antiker

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Reliefs, welche sich auf Handwerk...beziehen (Abhandl. d. Sächs. Ges. XII 1861, 291—2). P. Annii Flori Vergilius orator an poeta (in Jahn's Florus p. XLIII 22) '*in reditu est mihi professio litterarum.*' '*o rem indignissimam! et quam aequo fers istud animo,* sedere in scholis et pueris praecipere?' cf. id. cited 239. Philostr. soph. I 21 § 10 διελέγετο δ' ἀπὸ μὲν τοῦ θρόνου ξὺν ἀβρότητι, ὅτε δ' ὀρθὸς διαλέγοιτο, ἐπιστροφήν τ' εἶχεν ὁ λόγος καὶ ἔρρωτο. On the gravestone of a schoolmaster, from Capua, he is seated on a high throne, with a boy on his right hand, a girl on his left (Hermes I 147).

VII 224 QUI DOCET OBLIQUO LANAM DEDUCERE FERRO i.e. ξαίνειν, πέκειν, πεῖκειν, πεκτεῖν, *cārēre, carminare, pectere, pectinare.* The workmen are *caritores, carminatores, pectinarii, pectinatores;* the comb κτείς, *pecten, carmen* (Venant. Fortun. c. v 6 praef. § 1 *cum...ut ita dictum sit, nihil velleretur ex vellere quod carminaretur in carmine,* probably a signification invented for the pun: in Claud. in Eutr. II 458 *carmina* are surely 'songs,' not, as Blümner says, 'combs'). Nonn. D. VI 145—6 ἀμφὶ δὲ καρχαρόδοντα γένυν πεπόνητο σιδήρου | εἰροκόμῳ ξαίνουσα περὶ κτενὶ λήνεα κούρη. Anth. Pal. VI 247 3 καὶ κτένα κοσμοκόμην. More in Blümner Technologie (as cited 135) I 104—7. Marquardt Privatleben 486—7.

,, 226 QUOT STABANT PUERI Prud. perist. 9 71—2 (boys taking vengeance on their master) *reddimus ecce tibi tam milia multa notarum,* | *quam* stando, *flendo, te docente excepimus.*

,, 227 FLACCUS...MARONI Friedländer I⁵ 283 (the poets' busts, a possible but not necessary interpretation). On the poets as text-books see Petron. 48 *solebam haec ego puer apud Homerum legere.* Sen. ep. 58 § 5 after some Virgilian criticisms *non id ago nunc hac diligentia, ut ostendam, quantum tempus apud* grammaticum *perdiderim, sed ut...hoc intellegas, quantum apud Ennium et Accium verborum situs occupaverit, cum apud hunc quoque,* qui cotidie excutitur, *aliqua nobis subducta sint.* Orig. in ps. 36 hom. 3 6 (XII 189 L) an important passage on the course of study: grammarians (teaching poets, the drama, history); rhetoricians: philosophy, logic, geometry, astronomy, music; in short the trivium and (excepting arithmetic) the quadrivium. Marquardt Privatleben I 104. Gell. XVIII 2 § 6. Add to Mullach's fragments of Xenophanes ἐξ ἀρχῆς καθ' Ὅμηρον ἅπερ μεμαθήκασι πάντες (Draco p. 33). Friedländer I³ 369=I⁵ 410. Plut. qu. conv. VII 8 3 § 5 would not have tragedy among *acroamata* (recitations at feasts), nor the old comedy, partly because of its grossness, partly because of its recondite personal allusions; else, as a cupbearer in a state dinner stands at each guest's side, so each will need a *grammarian* to explain who is Laespodias in Eupolis, Kinesias in Plato cet.

,, ,, HAERERET...MARONI *haereo* c. dat. III 233. X 144. Catull. Verg. Hor. Ov. Phaedr. Sen. trag. Curt. Cels. Tac. in Mühlmann; with *in* c. abl. III 248. XI 54.

,, 228 COGNITIONE VI 485. XVI 18.

,, ,, COGNITIONE TRIBUNI even to the time of Hadrian we find tribunes employing *intercessio* against the orders of magistrates, the ancient *auxilium.* This function is to be here understood. Claims for *honoraria* were settled not by verdict of a jury, but by the praetor's decree: redress must be sought from the tribune. Under Hadrian Pomponius seems to describe the circumstances existing in his own day, when before the consuls, praetors and aediles he names tribunes of the people as magistrates (dig. I 2 2 § 34) who *iura reddebant;* an incorrect expression denoting their function of annulling a decree (Mommsen röm. StR. II² 298 3. Cf. I² 258 3, 267 7, where he cites ad Herenn. II § 19 *ea* [iudicata]

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saepe diversa sunt, ut aliud alii iudici aut praetori aut consuli aut tribuno *plebis placitum sit*, where the consular intercession is meant).

VII 230—240 obs. the anaphora of *ut, dicat, quot, exigite ut, ne.*

,, 230 VERBORUM REGULA see EXX. of such discussions in Gell. XV 9.

,, 231 HISTORIAS VI 450 *nec* historias *sciat omnes.* Marquardt Privatleben 106 cites L. Friedländer de historiarum enarratione in ludis grammaticis (ind. lect. acad. Regiomont. 1874. II).

,, ,, AUCTORES NOVERIT OMNES see the vaunt of *quispiam linguae Latinae litterator*, with whom Gellius (XVI 6) amused himself after a sea-voyage § 3 *legebat barbare insciteque Vergilii septimum, in quo libro hic versus est:*

centum lanigeras mactabat rite bidentis,

§ 4 *et iubebat rogare se,* si quis quid omnium rerum vellet discere. § 5 *tum ego indocti hominis confidentiam demiratus: 'docesne' inquam, 'nos, magister, cur* BIDENTES *dicantur?'* The *nebulo* discovers his ignorance and Gellius his learning.

,, 232 DIGITOS Gifford 'and have all authors at their finger's end.'

,, ,, FORTE Holyday 'by chance and on the by.'

,, 233 PHOEBI BALNEA Bücheler in Rhein. Mus. XXXV (1880) 395 *Ph. b.* Iuv. commemorat in quibus pauperculus litterator lavet, *quae Dafnes appellantur* scholiasta adicit. gratuita praebita balnea Agrippae aedilitate CLXX, iam Romae ad infinitum aucta numerum Plinius XXXVI 121 scribit, balnea DCCCLVI in notitia urbis numerantur. ego non audeo adseverare idem balneum fuisse prius dictum a Phoebo, post CCL annos a Daphne, vereor ne interpreti ignoranti locum et quaerenti intempestive subvenerint Apollo et Apollinis amores. The following puzzles all relate to Vergil. Servius will furnish many as edifying.

,, 234 Plut. qu. conv. IX 8 on which hand was Aphrodite wounded by Diomedes?

,, 236 SICULAS so Markland ms.

,, 238 CERA on the use of wax in the arts see Blümner Technologie (as cited 135) II 2—4, 154—9. With the thought cf. Hor. ep. II 2 8 *argilla quidvis imitaberis uda.* Sen. ep. 25 § 1 *tenera finguntur.* 50 § 6.

,, 239 209 n. notes on Plin. ep. III 3 §§ 3 4 pp. 58—62, 264. Flor. (as cited 223) XLIII 25 seq. once I thought of the scholastic profession as you do; for five years I was so weary of it *ut nusquam vivere putarem hominem miseriorem.* XLIV but on comparison with other callings *tandem aliquando pulcritudo suscepti operis apparuit. scire te ergo nunc oportet nullum maius praedium, nullam procurationem, nullum honorem decerni quantus sit nostrae professionis:* if the emperor had made me a centurion, a prefect, a tribune, it would have been no little distinction. *si ergo non Caesar, sed Fortuna hoc genus stationis iniunxit uti pueris ingenuis atque honestis praesiderem, nonne tibi pulcrum videor atque magnificum consecutus officium? quaeso enim, propius intuere, utrum praeclarius sit sagulatis an praetextatis inperare? barbaris efferatisque pectoribus an mitibus et innoxiis? bone Iuppiter, quam imperatorium quam regium est* sedere *a suggestu* praecipientem bonos mores *et sacrarum studia litterarum, iam* carmina *praelegentem quibus ora mentesque formantur.* Sen. cons. Marc. 24 §§ 1—3. Sievers Libanius 21 'the young folk were not without supervision: they had their *paedagogus* with them and he might be of great service to them. Liban. III 255 the *paedagogi* are in honour next to the teachers. great, verily great are the benefits which the young derive from them: *ἀνάγκαι τε ὧν τὸ μανθάνειν δεῖται καὶ τὸ πολὺ κάλλιον, ἡ σωφροσύνη. οὗτοι γὰρ φρουροὶ τῆς ἀνθούσης ἡλικίας, οὗτοι φύλακες, οὗτοι τεῖχος, ἀπελαύνοντες τοὺς κακῶς ἐρῶντας, ἀπωθοῦντες, εἴργοντες, οὐκ ἐῶντες ὁμιλεῖν, ἀποκρουόμενοι τὰς*

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προβολάς, ὑλακτοῦντες κύνες πρὸς λόκους γιγνόμενοι. ib. 255—7. II 592. IV 868. ep. 139. 172. 235. Few fathers resembled him who remained with his son during his whole course ep. 358. or. III (not II, as Sievers) 200, as Horace boasts of his father.'

VII 239 LUDANT Mart. IX 25 8. comm. on Petron. 11. Hor. ep. I 14 36 Obbar. so *lusus*. παίζω.

,, 240 VICIBUS Stat. cited on V 21.

,, 241 MANUS VI 238. Ov. a. a. II 706 seq. am. III 7 74. Mart. IX 42. Sen. rh. contr. 4 § 11 inter pueriles condiscipulorum sinus lasciviam manu obscena iussisti. Ath. 577f.

,, ,, OCULOS TREMENTIS II 94 95. Ov. a. a. II 721. Apul. met. III 14 fin. Apul. physiogn. (in Val. Rose anecd. I Berl. 1864) 123 17 (oculi pravi) *si* trementes *fuerint, nihil non audebunt quod iniquum improbum.* 129 21 *qui..incertas palpebras promovent atque coniungunt sub diversis motibus pupillarum ac superius cilium molliter oculis superducunt, cinaedi sunt. qui autem alteram ex superioribus palpebris paulatim deprimunt et molliter revocant et aciem dirigunt, affectatores pulcritudinis sunt et moechos et adulteros se profitentur. interdum palpebra superior ad medium ita deducitur ut hinc atque illinc reflexis atque retractis angulis subluceat oculus, simulque incertas palpebras agunt: haec etiam signa moechis et adulteris attributa sunt.* ib. 119 8 oculi trementes *magni cum pererrant...et voracitatem et intemperantiam vini cum* intemperantia veneris. Follow two other classes of oculi trementes (*glauci* and *non glauci*). Fourteen pp. 116—130 are taken up with *signs* drawn from the eyes, and much is omitted. Verily, to judge by this manual *non est leve tot puerorum observare oculos.* See Pers. I 18 Casaubon and Jahn *patranti fractus ocello.*

,, ,, IN FINE usually of time Plin. ep. III 9 § 20 n. Sil. IX 150 in fine *laborum.* Stanley '*in fine* τοῦ ἀφροδισιάζειν vid. Aristot.' [i.e., no doubt, probl. IV 32 p. 880 b 8 διὰ τί, ἐὰν ἀφροδισιάζῃ ὁ ἄνθρωπος, οἱ ὀφθαλμοὶ ἀσθενοῦσι μάλιστα;]

,, 242 CUM SE VERTERIT ANNUS the usual payments were monthly (Hor. s. I 6 75 where Palmer is certainly right in accepting *octonos* [*asses*] *aeris*, though Marquardt adheres to *octonis*), but a contract might be made for a yearly stipend, payable at the end of the old Roman year, *i.e.* in March, or the yearly *honorarium* might be left to the generosity of the parents. Luc. Hermotim. 80 a philosopher claiming his covenanted fee, 16 dāys over due. Macrob. Sat. I 12 § 7 *hoc mense* (March) mercedes exsolvebant magistris quas completus annus deberi fecit. Ov. f. III 829 830 (cited X 115 n.). Marquardt Privatleben 93.

,, ,, SE VERTERIT ANNUS Plaut. Cic. Nep. in lexx. Vitr. IX 4 § 6 *mense* vertente. Stat. s. I 2 157 versum*que domus sibi temperat* annum. Suet. Cal. 37 f. *non toto* vertente anno. Auson. 'de nominibus dierum' (ecl. 1 1 p. 9 Schenkl) vertentibus..*diebus*. id. 'ratio dierum anni vertentis' (ecl. 7 17 p. 13) vertentibus annis. Gunther latinit. restit. pt. II c. 188 fin. Georges.

,, 243 ACCIPE, VICTORI POPULUS QUOD POSTULAT, AURUM cf. 112—4. Markland ms. '*accipe*— Quid? exspectasses *mercedem solidam laborum tuorum:* sed ille παρὰ προσδοκίαν dicit *accipe—victori* cet. id est *stipem* aliquam *exiguam*, qualem in ludis petere solet plebs pro victoribus: hanc ille irrisorie et satirice *aurum* vocat.' Suet. Cal. 55 *agitatori Eutycho comissatione quadam in apophoretis vicies sestertium contulit.* Nero 5 (of Domitius) *perfidiae vero tantae, ut...in praetura mercede palmarum aurigarios fraudaverit; notatus ob haec et sororis ioco, querentibus dominis*

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factionum repraesentanda praemia in posterum sanxit. Hier. ep. 69 § 9 fin. *nunc plerosque cernimus vel favorem populi in aurigarum morem pretio redimere vel tanto omnium hominum odio vivere, ut non extorqueant pecunia, quod mimi impetrant gestibus.* Vopisc. Aurel. 15 § 4 *vidimus proxime consulatum Furii Placidi tanto ambitu in circo editum ut* non praemia dari aurigis sed patrimonia viderentur cet. (as cited XI 195).

VII 243 POPULUS POSTULAT Fronto ad M. Caes. II 4 *qui bestias strenue interfecerint,* populo postulante *ornatis aut manumittitis, nocentes etiam homines aut scelere damnatos; sed* populo postulanti *conceditis.* So *postulo* Suet. Cal. 30 bis. Claud. 21 (an imperial jest) *Palumbum* postulantibus *daturum se promisit,* '*si captus esset.*' Tac. h. I 32 bis. Lact. epit. 63 § 4 fin.

IV 94

O. Jahn in Rhein. Mus. IX (1854) 627: 'George Valla remarks: Acilius Glabrionis filius consul sub Domitiano fuit Papinii Statii carmine de bello Germanico quod Domitianus egit probatus

lumina Nestorei mitis prudentia Crispi,
et Fabius Veiento, potentem signat utrumque
purpura, ter memores implerunt nomine fastos,
et prope Caesareae confinis Acilius aulae.

These verses occur nowhere else: that Valla invented them, is inconceivable, he found them doubtless in his *scholia*, which on many passages contained fuller historical extracts than those of P and the St Gallen ms.; here, as in other places, he has not named Probus. That Statius sung of this theme we know from himself, s. IV 2 64—7

talis longo post tempore venit
lux mihi, Troianae qualis sub collibus Albae
cum modo Germanas acies, modo Daca sonantem
proelia Palladio tua me manus induit auro.

The second verse is corrupt, for Veiento was named not Fabius but Fabricius; we must therefore strike out *et* and read Fabricius.'

VIII

„ 10 SI LUDITUR ALEA PERNOX Capitolin. Ver. 4 § 6 *fertur et* nocte perpeti alea lusisse. Fronto p. 128 24 Naber alea in castris *frequens, somnus* pernox.

„ 47 IMA PLEBE QUIRITEM Ov. am. I 7 29 *de* plebe Quiritem.

„ 103 104 POLYCLITI MULTUS UBIQUE LABOR Cic. parad. § 37 *Echionis tabula te stupidum detinet aut signum aliquod* Polycliti. *mitto unde sustuleris et quomodo habeas.*

„ 157 EPONAM Jahrb. des Vereins v. Alterthumsfr. im Rheinl. 1842 189. 1843 43. 1858 91 seq. Orelli 1355 = CIL VII 1114. Henzen 5239. Brambach CIR 683. 864—5. H. Jordan de genii et Eponae picturis Pompeianis nuper detectis Romae. 1872. Bull. inst. archeol. di Roma LIII (1881) 239—248 (with plates) 'una rarissima statua della dea Epona'. A celtic word (cf. Eporedia, Eporedix, Eponina). *ŏ* as in *Divŏna.*

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Bullet. 1866 tav. K n. 3. Fea in Bianconi's Circhi tav. XVI. CIL III 1152. 4784.

VIII 161 HOSPITIS ADFECTU DOMINUM REGEMQUE SALUTAT Sen. ben. I 14 § 1 *beneficium qui quibuslibet, dat nulli gratum: nemo se stabularii aut* cauponis hospitem *iudicat.* Calenus says of Cicero (DCass. XLVI 6 § 4) *τοὺς δ' ἅρτι προσιόντας σαίνων καὶ γελῶν ὥσπερ αἱ πανδοκευτρίαι.* Eunap. vit. soph. p. 463 30 Didot *ἡ δὲ προεστῶσα τοῦ καπηλείου τὸ κέρδος ὁρῶσα, πρὸς τὴν ὑπηρεσίαν παρεσκευάζετο καὶ διετρόχαζεν κ.τ.λ.*

,, 177 AEQUA IBI LIBERTAS Sen. n. q. IV 3 § 6 *inter nullos magis quam inter philosophos debet esse* aequa libertas.

X

311 312 ADULTER PUBLICUS Sen. ben. III 28 § 4 *servum tu quemquam vocas libidinis et gulae servus et adulterae, immo* adulterarum commune mancipium?

358 359 QUI SPATIUM VITAE EXTREMUM INTER MUNERA PONAT NATURAE it has been usual to join *extremum* as an epithet with *spatium*, so e.g. Mühlmann s.v. *exter* col. 1155 med. and Lemaire ind., but my brother (in a note printed in my small edition, 1879), rightly takes it as a predicate: '=*ἔσχατον τῶν φύσει ἀγαθῶν* cf. 188 *da* spatium vitae: far from being the proper object of a wise man's prayer'. In 188 *da s. v.* is parallel to *multos da, Iuppiter annos.* cf. Sen. ep. 49 § 10 *doce non esse positum bonum vitae in* spatio *eius, sed in usu.* For *inter* with superlatives see Iuv. II 10 *inter...notissima.* Hand Tursell. III 394.

XI 172

In the symposium of Xenophon c. 9 the young Autolykos retires with his father before the mimic representation of the drunken Bacchus and Ariadne is introduced. The effect of the action upon the spectators (§ 7) fully justifies the father's caution and Juvenal's protest.

XII

108 P. Armandi histoire des éléphants dans les guerres et les fêtes des peuples anciens jusqu'à l'introduction des armes à feu, Limoges, Ardent et C°. 1881. pp. 304.

129 130 MONTIBUS AURUM EXAEQUET, NEC AMET QUEMQUAM, NEC AMETUR AB ULLO I long ago traced these words to their source Cic. amic. § 52 *nam quis est, pro deorum fidem atque hominum! qui velit, ut* neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere?

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Quod Iuvenalem doces, M. Antoni, recte et ordine facere te puto, ut in sc^ti formulis est. certe, si ulla tempora, haec saturam desiderant: et in satura nemo idoneior ad mores corrigendos Iuvenali. IUSTUS LIPSIUS *M. Antonio Mureto (epistol. quaest.* IV 15),

Iuvenalis mores ignoramus: in saturis quidem suis τὰ φιλοσοφούμενα sic tangit ut facile appareat, diuturniorem ipsum rhetori quam philosopho operam dedisse: e rhetorum enim schola et declamationum exercitationibus ad saturam scribendam haud dubie se contulit: unde illa acute dicta et, ut vocabant, sententiae, quas in opere admirabili 'de poëtica' tantopere Iulius Scaliger est admiratus.....

itaque cum universae huius [stoicae] philosophiae duae sint partes a sapientibus proditae, decreta et praecepta, sive ἡ δογματικὴ καὶ ἡ παραινετικὴ, omnis Horatii et Iuvenalis de virtute oratio ad praeceptivam partem spectat: decreta serio attingunt numquam.....

probavit Persii consilium Iuvenalis: qui non per saturam, quod aiunt, varia argumenta eodem carmine complectitur: sed Persiano more cuique saturae ἓν καὶ ἁπλοῦν ὑποκείμενον γένος ut plurimum addicit.....

Persius iam tum in illa sua adulescentia gravis totusque ad severitatem factus, Xenocrati quam Menippo similior, Gratiis, meo iudicio, raro litavit: longe enim hac laude et ab Horatio superatur et a Iuvenale: quorum uterque felicissime est assecutus, quod voluit noster, nec potuit: excellunt igitur in eo Horatius et Iuvenalis, etsi ratione diversa: nam illius sales τὴν ὀχλικὴν ἀναγωγίαν et, ut ita dicam, plebeium aliquid fere sapiunt: huius omnes ioci, quibus abundat, sic sunt urbani et salsi, ut acumen saepe atque eruditionem prae se ferant et ingenium longo declamandi usu probe subactum.....

enimvero cum sint loci plures e quibus ridicula dicta ducantur, Horatius et Iuvenalis eos iocos non raro usurparunt, quibus aliquid inesset obscaeni: qua impuritate cum fere in totum Persius abstinuerit, non ambigent sani iudices, quin etiam in eo dicendus sit vincere, in quo culpa ingenii vincitur: nimium enim risus pretium est, si honestatis et probitatis impendio constat.....

ad reliquas vero quod attinet virtutes τοῦ τε πραγματικοῦ καὶ τοῦ λεκτικοῦ τόπου (quae vel in rebus vel in verbis positae sunt, *ut Quintilianus interpretatur: vel ut idem alibi*, quae vel ad inventionem vel dispositionem pertinent), *ne longum faciam, ita sentio, puritate sermonis, gratia narrationum et ἀφελείᾳ atque inexplicabili quadam, etiam extra iocos, lepore excellit Horatius: ubertate inventionis, copia exemplorum, tractandi dexteritate,* τῷ περὶ τὰς νοήσεις ἀδρεπηβόλῳ (felici quadam sententiarum ubertate et amplitudine), *denique* τῇ πομπικῇ καὶ ἀξιωματικῇ λέξει grandis et sublimis orationis genere, ad pompam et auctoritatem concilianda comparato) *praestat Iuvenalis. Persius inter hos duos interiectus neque castitate sermonis Iuvenali cedit, et illa quam exposuimus pugnacitate, celeritate et* γοργότητι *Horatium superat: character dicendi in Horatio humilior, in Persio grandior, in Iuvenale ut plurimum sublimis: figurarum, quae sunt orationis lumina, beata apud Horatium et Iuvenalem copia.* Is. CASAUBONUS *prolegom. ad Persium.*

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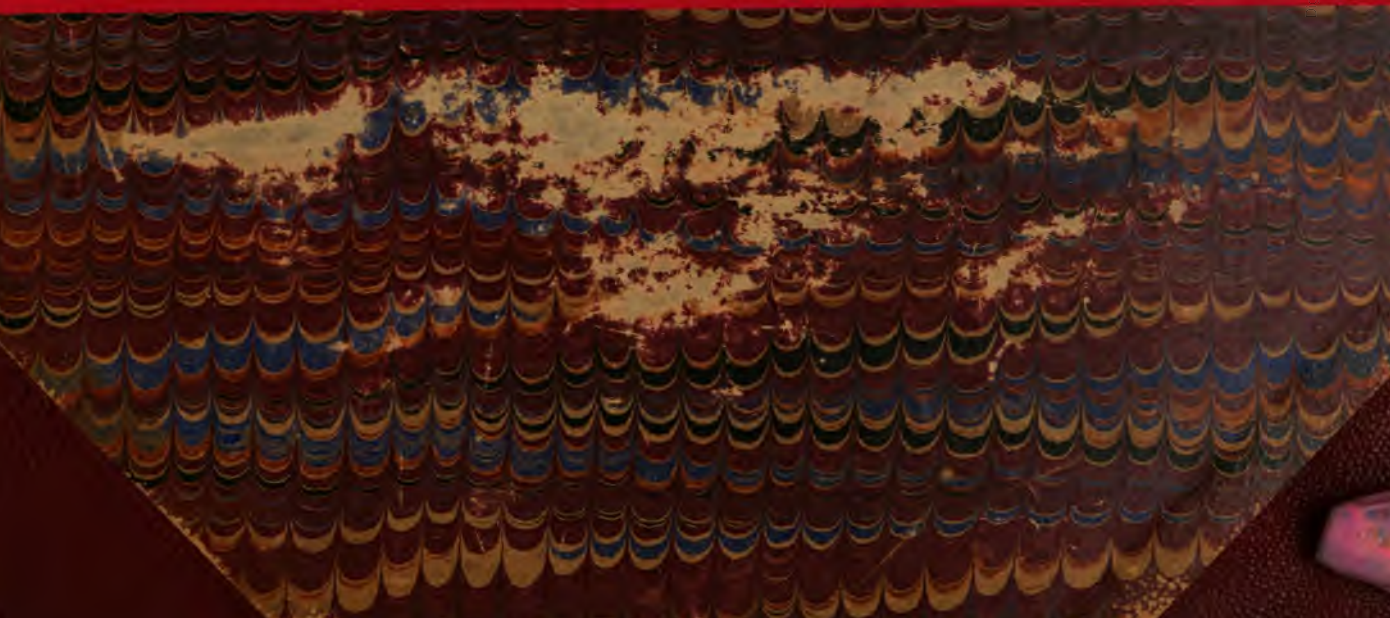
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